

250 years of the printed book in India





FROM CONVERSION TO SUBVERSION:

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From Conversion to Subversion: 250 years of the printed book in India.

A catalogue by Graham Shaw and John Randall

©Graham Shaw and John Randall

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This catalogue features 125 works spanning the history of print in India and exemplifying the vast range of published material produced over 250 years.

The western technology of printing with movable metal types was introduced into India by the Portuguese as early as 1556 and used intermittently until the late 17th century. The initial output was meagre, the subject matter overwhelmingly religious, and distribution confined to Portuguese enclaves. This early material was used for administrative and devotional purposes, and had little or no impact on the indigenous Indian population. It was only in the following century that print culture came into its own, marked by such pioneering efforts as The Lutheran Mission Press at Tranquebar near Madras, which was set up in 1712 to print Christian texts in local languages for the conversion of Hindus to Christianity. Two samples from this press are present here (See items 1-2), both with an as yet unidentified royal provenance, probably Danish.

While printing in southern India in the 18th century was almost exclusively Christian and evangelical, the first book to be printed in northern India was Halhed's A Grammar of the Bengal Language (3), a product of the East India Company's Press at Hooghly in 1778. Thus began a fertile period for publishing, fostered by Governor-General Warren Hastings and led by Sir William Jones and his generation of great orientalists, who produced a number of superb books on Calcutta presses. Many were the result of a detailed study of Indian languages (3, 8, 12, 14), literatures (7) and history (5, 11). All achieved a remarkable quality of production despite the difficulties of acquiring paper and other necessary materials, and the complications of printing in the harsh climate of Bengal (See for example, 11).

This same period also generated records of (13, 15) and justifications for (4) East India Company rule, reports on important scientific research (9), and the first Indian newspapers (5). By 1800 Calcutta had more newspapers than London,

establishing the tradition of a strong Englishlanguage press that has persisted till today. But perhaps the most important publication of the period was the world's first journal devoted to Asian studies, *Asiatick Researches* (10), the organ of the Asiatic Society of Bengal founded in 1784.

Printing in India in the late 18th century exhibited the twin governmental functions of education and control, and with the beginnings of commercial publishing also sought to entertain the growing expatriate population. European painters and engravers moved to India to exploit the new market, illustrating books and journals as well as issuing separate sets of topographical prints. Many, daunted by local conditions, published their work only on their return to Europe, but some, notably James Moffat (16), produced their prints locally in Calcutta.

The first half of the 19th century saw an explosion of publishing in India. The missionaries William Carey, Joshua Marshman and William Ward set up and ran the Baptist Mission Press (20 & 23-24) at Serampore in Bengal, issuing more than 212,000 volumes of Biblical translations printed between 1800 and 1838, in some forty different languages or dialects. For many of these, fonts of type had to be designed and cast for the first time. Similar books were published in Madras (21-22, 30-31) and Bombay (27).

The unforeseen impact of missionary publishing was profound. Increasingly, the works

of Christian presses were read as open attacks upon indigenous religion, which then called for defence. Ram Mohun Roy (26) was one of the first Indians to use the printing press to promote his own ideas, seeking to find serviceable common ground between Vedanta and Christianity. Both Hindu and Muslim communities in the subcontinent soon adopted printing to promote their own faith. The use of the printing press in the cause of religious revival led to its crucial role in the wider rediscovery and dissemination of India's cultural and literary heritage.

Outside the areas of East India Company control, a number of private royal presses were set up. The greatest of these was established by Ghaziuddin Haider, Nawab of Oudh, at Lucknow in 1817. Both his finest production, *Haft qulzum* (29), and an equally beautifully printed work on astronomy (45), are present here.

As the 19th century wore on, printing fanned out from the capitals to many towns throughout the sub-continent: Surat and Poona in 1821, Kottayam 1823, Patna 1828 (39), Delhi 1834 (53, 68), Agra 1835 (56), Ludhiana 1836 (66), Allahabad and Trivandrum 1839, Bangalore 1840, Benares 1844, Lahore (70, 73) 1850, and Hyderabad (94) in 1869. This spread of printing was largely the result of commercial enterprise, with the publication of a weekly newspaper or monthly magazine (73) often crucial to the economic viability of a provincial press. More

presses meant more Indian operators, with the ever-expanding indigenous market taking on a more active role. It is worth noting that the books listed in this catalogue were printed in 27 different towns.

In 1835 the Metcalfe Act initiated the widespread ownership of presses by Indians, democratizing print in India. This led to a surge of printing in all the major regional languages (66, 72, 77), with newspaper and magazine journalism as seen in Sir Syed Ahmad Khan's *Tehzib ul-Akhlaq* (80) becoming important vehicles of public discourse.

The introduction of lithography as a new printing technique in the 1820s had a far greater impact in India than in Europe. As a relatively simple and economic technique, lithography became the ideal medium for the professional and amateur artist, as illustrated by the work of Charles D'Oyly (39 & 43) at Patna and Colesworthy Grant (50 & 61) in Calcutta. D'Oyly's Behar School of Athens was the most prolific publisher of prints in India in the early 19th century. The first book printed in India to contain lithographic plates is present here (33).

More importantly, lithography allowed the reproduction of indigenous scripts without the need for an alien font. It entered the mainstream of publishing, being adopted above all by Muslim communities in the subcontinent to reproduce the cultural and visual authority of the manuscript. The Nawal Kishore Press of Lucknow was a pioneer in the revival of Islamic learning, publishing many classical Persian and Arabic texts (95 & 112).

The expansion of education in the 19th century with the widespread establishment of government schools also created a huge new market for books. The Calcutta School Book Society (25) had issued more than 100,000 copies of educational books by 1821, and this process accelerated throughout the century.

By the 1860s the first generation of Indian university graduates spearheaded an unprecedented outpouring of public debate, thought and creativity known as the 'Indian Renaissance' – a movement that began in Bengal and spread rapidly to other urban centres. Print fanned the resurgence of pride and interest in regional literatures, a process that would culminate in the emergence of literary giants like Tagore (113) and Iqbal (119).

The second half of the 19th and early 20th centuries saw two distinct strands of publishing: the English language press serving the needs of the British, and the regional language presses promoting India's culture and heritage.

The colonial project of control intensified after the 1857 rebellion (70-71), collecting and codifying every detail of Indian society. In defining and packaging an India perceived as inferior to western civilization, print contributed

directly to the agenda of colonial rule. In print we see at its height the remarkable elaboration of British administration into the Raj, through such routine data-gathering as mapping (54, 67 & 87), district gazetteers (102), ethnographic studies (82, 101), and Grierson's monumental linguistic survey (105). The gradual extension of British rule can also be traced through the medicogeographical works on Darjeeling (48 & 74) and Dacca (52). Even the off-duty existence of army officers and civil administrators was recorded, in volumes of poetry (32) and humorous sketches (68-69), often detailing the boredom and tedium of cramped expatriate life.

Indian publishers focused on indigenous history and tradition (76, 85, 88-89, 97, 106) and promoted the development of political consciousness. Syed Ahmad Khan's Mohammedan Social Reformer (80), Rabindranath Tagore's famous satire on education, (113), and Mahatma Gandhi's crusading newspaper Harijan (117) all served to encourage the nationalist cause, as did more directly 18 posters (116) denouncing British rule and advocating full independence for India.

The modern national identity of 'India' has been

indelibly shaped by the introduction of printing and its spread throughout the subcontinent. From its origins as an imported tool used to convert and control the indigenous population, the printed book in India had become by the close of the 19th century an Indian engine of subversion, fuelling religious and cultural revival, movements for social reform, and ultimately, in the first half of the 20th century, political consciousness.

Books printed in India are rare on the market – the Indian climate has not treated them kindly, and few copies were sent home to Britain. The books in this catalogue have been gathered over a 30-year period. Some bear exceptional provenance: Governor-General Lord Bentinck's copy of *Ramaseeana* (46), Sleeman's great study of thuggee, presented to him by the author; the Indian National Congress founder Allan Octavian Hume's annotated copy of his Hindi translation of the Indian Penal Code (72); the artist William Simpson's copy of a charmingly illustrated Urdu book of magic (85). Others have been de-accessioned from libraries where they languished unread for a century or more.

Graham Shaw

Putney, November 2013

125 WORKS SPANNING THE HISTORY OF PRINT IN INDIA



1715: First Biblical Translation Printed with an Indian Font

[Bible. New Testament. Romans-Revelation. Tamil] **Biblia Damulica.**

Two German Lutheran missionaries, Bartholomaeus Ziegenbalg and Johann Ernst Gründler, began printing the first Biblical translation published in an Indian language, the Tamil New Testament, in 1714 using large Tamil types cast at Halle in Germany for the Danish Mission.

For this second part of the New Testament they used smaller types cast locally from the lead wrappings of imported Cheshire cheese. The smaller font saved significantly on the precious commodity of paper, always in short supply. Locally produced varieties had proved unsuitable for printing purposes, so the press was reliant on imported paper from Europe.

The Tranquebar Mission – the first Protestant mission in India - was established in 1706 under the leadership of Ziegenbalg. Within six years a printing press was in operation, a remarkable example of international Christian cooperation: the privilege of running a press



without censorship from the local Governor was granted by the Danish King, Frederick IV; the missionary manpower, including the printers, came principally from Germany, from the Lutheran Ostindische Missionsanstalt at Halle, near Leipzig; and the press itself and most subsequent supplies of

printing materials (paper, ink, etc.) were provided by the Society for Promoting Christian Knowledge in London. In 1711 a printer named Jonas Finck sent out by the Society was lost overboard during the voyage, allegedly while drunk. He was replaced by three German printers.

அற சயர்வட அட்டோஷ்க்கலமார்களாயிருக்க மப் உற்கு வாடுமைப்பட்டண்ததாருக்கு பெடு தடன்டடின் நடுட்டுட்டு காற்கு பாடுயன் க மப்படணத்தாருக்குயேழுத்யனப்பின் பெண் ®ந்நபடும்கலாத்தயாடுயன் கூடுத்த தநாருக்கு பெடுதயனைப் எத்தபடும் பெடுப் பாயே னத் மப்படணத்தாருக்குயேழுத்யனப்பின் நரு படும்பிலிப்பாடேண்கு <u>மப்பண்</u>ததாருக்குடுப்ப முக்படையின்ற்குபடும்கொலோர்காயேன்கு உ ட்டிணத்தாருக்குடேடுத்பனுப்பின் நடுப்பும் தேத்டுலான்பாபென்க மப்பண்க்காருக்க்டுய் சித்திலான்பாடும் வாக்கியாக்க்கும் வாக்கியாக்கி டிக்யனுப்பின்ரெண்டுந்துப்பும் தீமோத்தேயு சேன்கு அவருக்குபெழுத்யனுப்பின் டெண்டுந ருபடும் தந்து சென்கிற உருக்கு யேடு தயனுப்பி னந்குட்டும்பில் மொன்ன கூலம்க்குடே இ துபனுட்டின் நருபரும் பேடிடும் பக்காபுரு ககுடேடுத் யன்படின் நருபரும் யாக்கோபுசே னது உரமுடிக்டனாட்கிக்கும் செனது உரமுடிக்டனாட்கிக்கும் செனது உரும்பிக்கும் மடோயன்ன சேன்கு மூபாயே சேதயனுப்பு? ன முறைநருபடும்பூத்தேனத் நவர்பேடுத்பனு படுன் நருபடும் போயன் எ சேன்க ம உருக்க உருக வுறிப்படன்னட் பாப்படியிடும் இரிய்படுபால்க தத்டுமாக மபுத்பே மபாட்டின்னட் படுர ணடாம்வகுப்பாய் குக்க உயருபத்து பேண்டு வேத்டொட்டித்தக்மல் வெக்கோர்க்க CAD Ex auct. Curatt. LVG vendidi

Tranquebar, on the Coromandel coast south of Madras, was like Serampore in Bengal, a tiny Danish colony, and its press was therefore beyond East India Company control.

Immunity from censorship and prosecution meant that, in the history of printing and publishing in South Asia, these two tiny colonies were immensely important, out of all proportion to their size and influence otherwise. The Tranquebar Mission Press was the longest-living and most prolific of all the 18th century presses in South Asia – indeed it continued operating well into the 19th century.

The first leaf of this work, the contents page, is printed in the larger "Halle" Tamil font.



<u>ப் அலு சென்கி மூ அர் கும்பபட்டண் தகாரு க் குளி</u> (FE ELL SOT BEELL

முகலாமவக்காரம



ு ச்சு உலனு மாய்ச்ச குற் வே து தோம்பண ணுக்டு உன் உவு உ 产上到面 L m 社 别 3 8 年 50

மாயிருக்கவ் வா வக்வ கதோண்டு அறசீயசீஷ் டடு உத்படு பாடுக்கிறா உக்க உத்தத்தாக் களிடுல் தம் டுடைய பின் உன் நாமச ஹடு உச்சு இடையசீத்தத் தீன்பு

னைக் அவருடைய அங்க உத்த தெருன் கூடி MESTT aNA

ஆ் அலப்பரசு த்தமாக டூத்லி துடைய யீச்பபீரித்து ஐன்பட்ட மேச் வடுவசு டன் # @ Con now worm Legan Devenin உாரயிடுக்கறா வசுவ

ணடான ஐசு உரச ததுக்குக்கு மப்படிய நடய ஐசு உரகத்த நுடுல் மும் முது வதல்டுப த்தக்கதாகநால்கள் சகலம் என் சென்லக் உலாடுமனக் உத்தக்கு அத்தமாடும் உய்ய உடி

கலு மாய அறு முக்கப்பட அறை யச 20 ட டுளை நாழ் இக்கு அரு மாக்க குறை இத்த திறை வாக்ச BLOT OL

上八日日本人的中日日十十日年四日十十日 四日日日日

டைய உன மு யக்கா ஹைமா காக யெசுக்க ஹ ஆ ததுறை உக்கொண்டு எ ரக்கை க்சு சாரார் காடுப்படி வகை ராசு குடு தடி கவு மி ஆச் இத்⊥

46565ன்றலந்ரன்யிடை இடரமல ரு ம் ந்த ந்த நித்த நித னடு நத்ததமடுடை யதிறக்தடு தரிசீக்உன் ஹசு வடு உசு என் என கடுச்சா உசியாயி

து கடுநான் உங்க ஸ்ர்க்கு யா தொடு தெயி ஐகமான பாததை கடுடுக்க பேண் மென டையாத அயிருக்கில் ரென முமர் தத்வாக மத்திக்காக உலக ஊரக்காண ஆசையா

யீ துக்கத்தமே தேன் அலநாம் உருக்குனர் டுடக்ட அன் லிய அன் லியமான உங்க ரு தழுரை ராடி முக்கு மைக்குவ பெரு மேல் கும் நார் நார்க்கத் இல் மாம் எவு இ

குதாக ஒரு சுடு வரியாக இந்த குது கரியாக வர்களை இரு வரியாக இந்த கரிய வரியாக வர்களை இரு வரியாக வர்கள் இரு வரியாக வர்கள் இரு வரியாக வர்கள் இரு வரியாக வர்கள் இரு வரியாக வரியாக வரு வரியாக வரியாக வரியாக வரியாக வரியாக வரு வரியாக வரியா

க்டு அக்கத்தாருக்கும் மிடுலச்சருக்கும்கல இரு வருகள் புதர்காகுள் கண்டு வந்து கையில் முற்று குடிய குறு முக்கும் கண்டு வரு வருக்கும் கண்டு வருக்கும் வருக்கும் கண்டு வருக்கும் கண்டு வருக்கும் வருக்

Dake De Green De Caro De Properto கங்க லூடைய ஆசு நட்காம் மேட்கடு நடி கங்கு நாற்று வான்று இரு இது குகு குகை



1723: The Tranquebar Hymnal

Schultze, Benjamin (Compiler).

Hymnologia Damulica sive ex Germanico in Damulorum idioma, observatis usque et melodiis et rhythmis odarum, translatorum centum et sexaginta hymnorum spiritualium fasciculus ...

The work of translating hymns into Tamil which had begun with the founding fathers of the German Lutheran mission at Tranquebar, Bartholomaeus Ziegenbalg and Johann Ernst Gründler, was continued by successive missionaries throughout the 18th century. The first hymnal of 1715 contained just 48 hymns, but that number had risen to 308 by the sixth edition of 1779, with a further 58 hymns printed in a 1787 supplement.

This third edition containing 160 hymns was compiled by Benjamin Schultze and contains version of such wellknown German hymns as "Wach auf mein Hertz und singe", "Christus der ist mein Leben", and "Danck sei Gott in der Hohe".

Schultze joined the Tranquebar Mission in 1719 after Ziegenbalg's death, and this work represents one of his first major achievements. He was an extremely gifted linguist, learning not only Tamil but also Telugu and Urdu, but did not get on well with his missionary colleagues. In 1726 he left Tranquebar for Madras where he founded the "English Mission", having applied successfully to the East India Company for permission. There he remained, supported principally by the S.P.C.K, until 1743 when he returned to Europe to take up an important position at the Lutheran headquarters in Halle and to publish grammars of both Telugu and Urdu.



HYMNOLOGIA DAMULICA

SIVI

EX GERMANICO IN DAMULORUM IDI-OMA, OBSERVATIS USQUE ET ME-LODIIS ET RHYTHMIS ODARUM, TRANSLATORUM

CENTUM ET SEXAGINTA

HYMNORUM SPIRITUA-LIUM

FASCICULUS:

in

Gratiam Juventutis Damulicæ æque ac Ecclesse hujus Gentis, Christo Nomen dantis, exhibita

a

BENJAMIN SCHULTZE
Missionario ad Indos Orientales.

TRANQUEBARIÆ, In littore Coromandelino
Typis & fumptibus Missionis Danicæ
Anno MDCCXXIII.

TEGESON STATE OF STAT

36600

நீ சிந்து அடாதி இப்பக்க அ வேசு எனுக் அப் நாவின் பெர் லெ யும் அவருடைய சுத்னுக் அபெச் கேக் அத்த தந்தின் பேர் லெயும் யிச்ப பிரித்து சாந்து வின் பேர் லெயும் பாட்டின் உச்சிதமான பாரத்தி ஊர்கலாடங்கி

து ஆக்குமார் கடிக்கிய குரு நிருத்து நாகு நிருந்து நாக்கிய பட்டு நிருத்து நாகு நிருந்து நாக்கிய நாக்கி நிருத்து நிருந்து நாக்கிய நாக்க

1778: First Book Printed in Northern India

Halhed, Nathaniel Brassey.

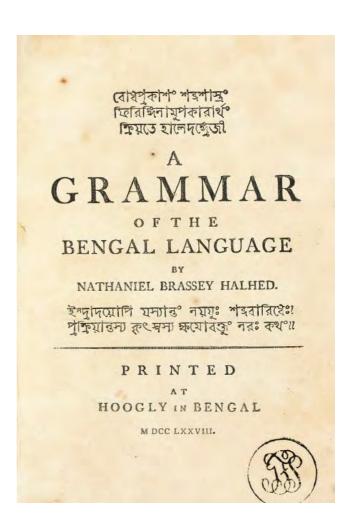
A Grammar of the Bengal Language.

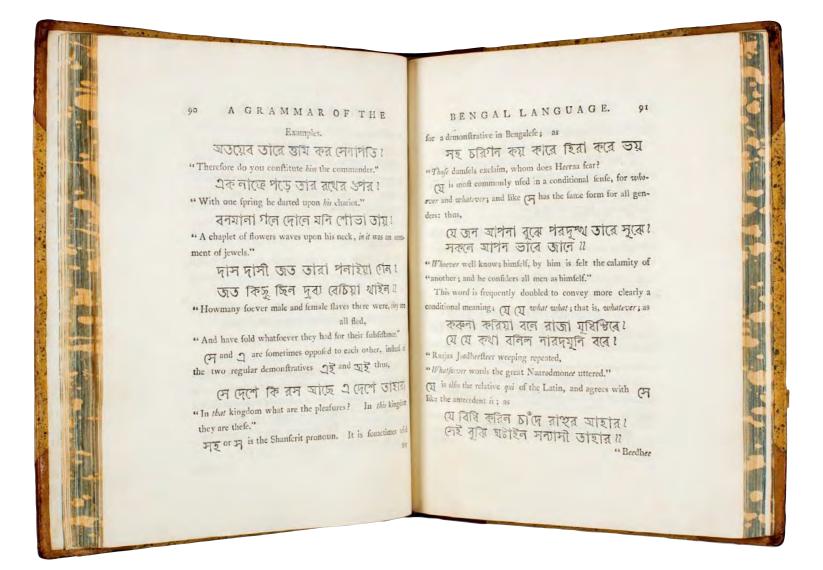
ne of the most famous works in the entire history of printing in South Asia: the first work printed not only in Bengal but in the whole of northern India; the first printed grammar of Bengali to use Bengali types, and the first product of the East India Company's Press in Bengal. The appearance of this work can be seen as inaugurating the modern tradition of publishing in the sub-continent.

Nathaniel Brassey Halhed, son of the Director of the Bank of England and friend of Sir William Jones at Oxford, became a writer in the East India Company service and was encouraged by the Governor-General, Warren Hastings, to study local laws and languages as part of his project of British control.

This work was the first result of that initiative to be printed in India (Halhed's translation of *A code of Gentoo laws* was published two years earlier, but in London). It represents a collaborative effort between another East India Company civil servant, Charles Wilkins, acting on the Governor-General's authority and overseeing all stages of the printing, Joseph Shepherd, a well-known Calcutta gem- and seal-engraver who helped to design and cut the Bengali fount, later to perform a similar role with Persian for Gilchrist, and Panchanan Karmakar, a Bengali blacksmith, who cast the types and went on to work in the same capacity at the Serampore Mission Press.

"It is recommended not to bind this book till the setting in of the dry season, as the greatest part has been printed during the rains", (*advertisement*), illustrating one of the many problems facing publishers in Calcutta at this time.





1782: The Seeds of Warren Hastings' Impeachment

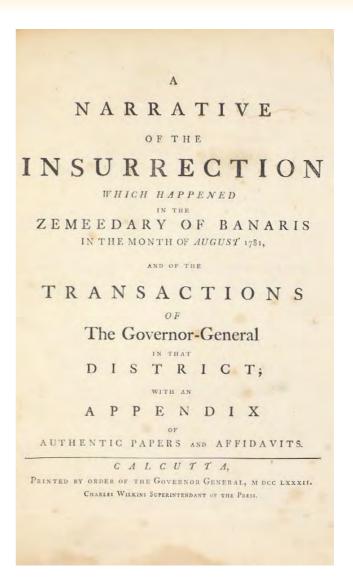
Hastings, Right Hon. Warren.

A narrative of the insurrection which happened in the zemeedary of Banaris in the month of August 1781, and of the transactions of the Governor-General in that district; with an appendix of authentic papers and affadavits.

The East India Company empowered Chait Singh, Raja of Benares, to provide cavalry and funding for their war against Haidar Ali of Mysore. When the Raja demurred, in 1781, Warren Hastings sent troops to arrest him but they were massacred, and Chait Singh fled to Gwalior with his treasury. Hastings then extracted money from the Begums of Oudh whom he accused, falsely, of conspiring with Chait Singh.

These acts of extortion tarnished Hastings' image both in India and at home and formed the basis of his subsequent impeachment by parliament.

This work represents his attempt to justify his action.



1782 Calcutta: printed by order of the Honorable Governor General and Council, Charles Wilkins Superintendent of the Press First edition. Folio, pp. [viii], 70, [2], 213, [1]. Without half-title.

Bound in modern half calf, marbled boards. Title page spotted and lightly stained at edges. Final leaf neatly repaired. [Shaw 13; SABREB p. 152.]

1783: Longest Running and Most Successful Indian Newspaper of the 18th Century

The India Gazette.

[Sixty-five Issues, November 1783 to February 1785]

The India Gazette, launched in November 1780, was the second newspaper to be published in India, and the first Indian newspaper to carry printing in Asian languages.

It was issued on a Sunday, in direct competition with *Hicky's Bengal Gazette* which had appeared the previous January. When James Augustus Hicky was imprisoned and his press confiscated in March 1782, *The India Gazette* enjoyed a monopoly over the publication of news in Calcutta for some two years until the appearance of *The Calcutta Gazette* in March 1784. Of the nineteen weekly newspapers issued in Calcutta before 1800, this was the longest-running and most successful. This was due in no small part to the patronage of the East India Company's administration in its earliest years. From October 1834 it was incorporated into the *Bengal Hurkaru*.



INDIA GAZETTE: CALCUTTA PUBLIC ADVERTISER. SATURDAY, NOVEMBER the 15th, 17t3. I direct top, if them

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1783-85 Calcutta A run from Vol.IV, No.157, Saturday November the 15th, 1783, to Vol.V, No.221, Monday February the 7th, 1785, Folio, sixty-five issues.

Bound in early nineteenth century quarter calf, marbled boards. With bookplate of Richard Strachey, (1817–1908), British soldier and administrator in India. Joshi; Shaw (Weekly newspapers and monthly magazines) 2]

1783: A Celebrated Account of Mughal Administration under Akbar

Abu al-Fazl, ibn Mubarak; Gladwin, Francis (Translator)

[A'in-i Akbari] Ayeen Akbery; or, the institutes of the the emperor Akber,

translated from the original Persian by Francis Gladwin.

▲ bū al-Fazl, a remarkable historian, was chief secretary

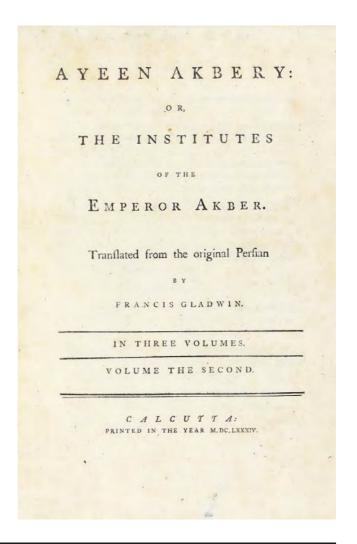
The first volume of this work contains the regulations for the different offices of government, particularly the military and the revenue; the second, a history of the twelve provinces (*subah*) of the Mughal empire; and the third, an

account of the religion and literature of the Hindus.

The A'in-i Akbari is remarkable for its use of data, containing "a mine of statistical information on the sixteenth century that is without parallel in the historiography of India before Abu'l Fazl's time, or even after Abu'l Fazl's time until the appearance of gazetteers in the nineteenth century" (*Encyclopaedia Iranica*, Vol. I, p. 714. London, 1985).

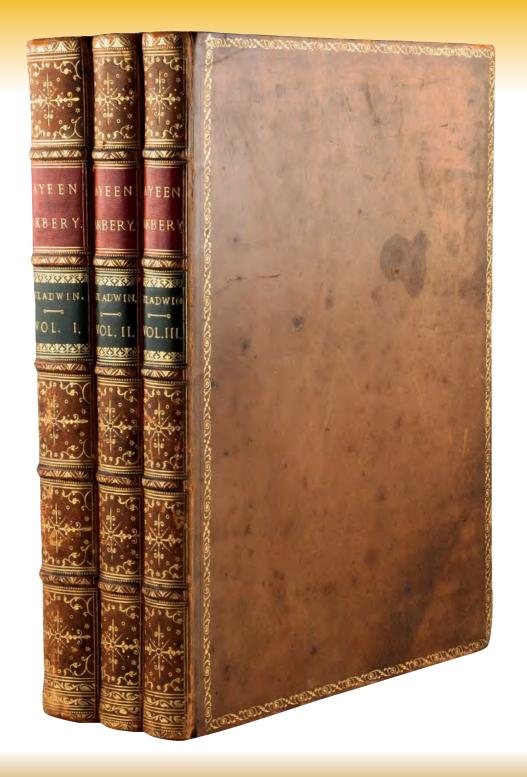
Francis Gladwin, d.1813, an officer in the service of the East India Company, was encouraged in his oriental studies by Wiliam Hastings. He was a founding proprietor of *The Calcutta Gazette* in 1784, an early member of the Asiatic Society of Bengal, and was appointed first professor of Persian at the College of Fort William in 1801.

William Mackay became printer at the Honorable Company's Press at the beginning of 1786.



1783-86 Calcutta: [printed at the Honorable Company's Press]: (Volume III), printed by William Mackay. First edition Three volumes, folio, pp.xvii, [1], x, [2], 387, [64]; iv. [2, errata leaf], 214, [2], 114; xii, [8], 275, [1], plate (A map of Jummoodeep). Full contemporary calf, gilt. The portrait of Akbar which some recorded copies have is not present here.

With the bookplate in each volume of Percy Scawen Wyndham, 1835–1911, Conservative member of parliament and founder member of the group of intellectuals called 'The Souls' together with Lord Curzon, Arthur Balfour and others. [Shaw 22, 30 & 61; SABREB pp. 154, 157 & 169]



1785: Translator's Copy of First English Version of Shahnama

[Firdawsi]

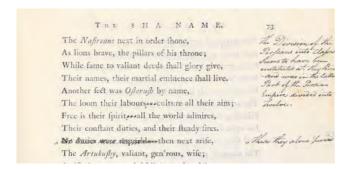
The Poems of Ferdosi.

Translated by Joseph Champion, Esq.

The first English translation of part of the *Shahnama*, the Persian classic also known as The Book of Kings. This is the translator Joseph Champion's own copy with his extensive manuscript corrections and notes interspersed throughout the text. His annotations include not only corrections to spelling and punctuation but changes to lines in the translation, and explanatory notes to the text. This was not his proof copy, as the corrections are to the text as published; it is probably the copy Champion was using as the basis for a revised edition.

Ill-health apparently prevented Champion from completing this work, although his *Essays characteristic of Persian Poetry* was published in 1790.

Probably the first book to be printed by John Hay, printer of *The India Gazette*, this is extremely scarce. The subscriber leaf lists 73 individuals requiring 105 copies. This copy has an engraved portrait of Joseph Champion added as a frontispiece.





Volume 1. [All published] 1785 Calcutta: printed by John Hay First edition. 4to, pp.[2], ix, [3], title, 315. Engraved portrait tipped in. Bound in contemporary red full morocco Indian binding. Some marginal damp staining and spotting. Page 169 torn without loss.

Extensive corrections, annotations and notes in the translator's hand. Armorial bookplate with the motto "Tout vient de Dieu". With a four page manuscript note containing an account of the origin and rise of Zoroastranism, probably in Champion's hand, loosely inserted. [Shaw 41]

225

" Fate smil'd auspicious, who can heav'n oppose?

"And fortune blunts the thiftles of the rofe."
Thus having faid, the warlike fire replies;

" Expel these thoughts and bless the fav'ring skies.

For thee shall white-rob'd peace her arms extend,

" Thine is the throne, and destiny thy friend:

" My precepts hear! on thee the fage shall wait,

" Attentive liften to the wife debate.

" All sciences explore; from wisdom springs

" The wariors fame, and in the breast of kings

" Shou'd eminence be thron'd." The martial train,

Led on by Saum, no v glitter on the plain.

With all the pomp of war, with glowing fire,

Two marches Zal attends upon his fire.

There Saum embrac'd his fon, and thus addrest, As fond affection dictates to his breast;

" Return my fon, your hours let pleasure crown,

" Adorn'd by science, rais'd by great renown."

Now Zal returns; when feated on the throne,

The rich tiara and the golden zone,

Adorn the youth; on him the fages wait,

And wife astronomers well vers'd in fate.

The wariors too attend; they teach the youth as noo?

The arts of wisdom, and immortal truth.

Science exploring was their fole delight,

By day they read, and meditate by night.

Program monarchism bones Ligibus, institutes fundatum fuipe - Serva pro Legum aprile cos vigentium Sapisortia, ludum instituere publiciam, quos cives Liberos duos mittre stato Tolebant ut inginius distriptions, atque Bene Beatique vivende praceptis ab in cunte Statem atate instituerent. Deferbation on Lenophon.

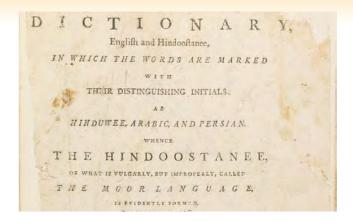
1787: The First Dictionary of Urdu

Gilchrist, John Borthwick.

A dictionary, English and Hindoostanee in which the words are marked with their distinguishing initials: as Hinduwee, Arabic, and Persian. Whence the Hindoostanee, or what is vulgarly, but improperly, called the Moor language, is evidently formed.

ohn Borthwick Gilchrist, 1759-1841, landed in Bombay as an assistant surgeon with the East India Company in 1782. He immediately took up the study of Urdu, living in Faizabad, Lucknow, Delhi and Ghazipur while he worked on this, the first dictionary of the language. "... In April 1785, I fairly broke ground, and retired to Fyzabad, that I might at so considerable a distance from all my own countrymen, faithfully dedicate, without the possibility of interruption, every moment I could safely snatch from the devouring jaws of Indian slumbers, to my projected work ... To supply the want of more auspicious credentials, and recommendations, as far as lay in my power, I gradually acquired in my retreat a long black beard, and at the same time assumed for a certain period the dress of the natives. I laboured night and day for the first month of my retirement, surrounded by several learned Hindoostanees, supported of course at a very considerable expence, and from them I endeavoured to extract viva voce every known word in their voluminous tongue ..."

He became the first professor of Hindustani on the foundation of the College of Fort William in 1800 but in 1804 returned to Scotland in ill-health. In 1806 he was appointed professor at the newly established East India College in Hertford, and from 1818 to 1826 he



was professor at the Oriental Institution and the first professor of Hindustani at University College, London.

This was almost certainly the first work to be printed using the Nastaliq types cast at the foundry of the Chronicle Press established by Daniel Stuart and Joseph Cooper in 1786. Aaron Upjohn became Cooper's partner when Stuart returned to Britain on account of ill-health.

Unusually, this work was printed on paper produced locally, but we are unable to ascertain whether it was the traditional Indian "Patna" paper or paper from the new mills established by Europeans in Calcutta at this time.

The proof-reading and production of this pioneering dictionary seem to have driven Gilchrist almost to despair. The preface is one long litany of complaints about "typographical quicksands, and whirlpools, on the siren shores of oriental literature", where the printers were the chief villains. He was bemused that "one day the press would bound with the agility of an antelope, and for weeks afterwards assume almost the retrograde gait of a crab, just as an influx of cash, and spirits, roused or benumbed its conductors".

1787–90 Calcutta: from the press of Stuart and Cooper [Vol. 2: from the press of Cooper and Upjohn] First edition. Two volumes 4to, pp.iv, (xi)-xxxvi, (xxxix)-liii, [1], 487, [1], 94; (489)-1032, (95)-184. Bound in contemporary half calf, marbled boards, re-cased with new spines. Title page of first volume laid down. Three leaves of preface (v-x) lacking.

Title page to second volume not present here. Some minor ink spotting (from printing?) and marginal tears. Light dampstain to margins of volume two. Page 751-2 lacks lower corner with some loss of text. Occasional scattered light worming throughout, worse in appendix of second volume. [Shaw 90 & 165; SABREB pp. 178 & 214]

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metic) a. juzr jo Cubical, cubick a. mööku,ub Jac v. fquare. CUBEB, p. kubabu Jac kubab-chcenee

خباب چيني

CUCUMBER, b. kheera pagoor bad-rung pagoor p. khear pagoor pagoor pagoor pagoor pagoor pagoorana light pagoora

TO CUDDLE, b. liput-chimut - ruhna

CUDGEL, b. luth Jathee Jlukkur p. chob وب p. chob

TO CUDGEL, b. luthee and the

CUE, b. chotee يو كي (bint) a. ifharuه المثار eema مرا p. kina eu

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TO CULTIVATE, a. turuddööd-&c.k. هرود-گرده و burpa-&c.k. هرود-گرده و (to improve) a. turbce, ut-d. هرویت به araftu-döörööft-k. هرویت که آرات و لیا که این سال bunana ا

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15

Anderson, James.

Five Letters to Sir Joseph Banks Baronet, President of the Royal Society, on the subject of Cochineal Insects, discovered at Madras.

[bound with] A sixth letter to Sir Joseph Banks ... [and] A seventh, eighth and ninth letter to Sir Joseph Banks [and] A tenth letter to Sir Joseph Banks [and] An eleventh letter to Sir Joseph Banks ... on the subject of cochineal insects, discovered at Madras [and] A twelfth letter to Sir Joseph Banks ... on the subject of cochineal insects, discovered at Madras [with] An account of the importation of American cochineal insects, into Hindostan.

ames Anderson, d.1809, East India Company Physician General at Madras, was a noteworthy botanist, and corresponded with an international network of scientists including Sir Joseph Banks pooling information on new botanical discoveries and experiments. He was at the forefront of the introduction of new economic products such as silk into India.

In Madras he thought he had identified an insect resembling the cochineal, an insect native to Latin America which produces a deep crimson dye used by the Aztec and Maya peoples for colouring fabric, and in this series of letters printed in 1787 he expressed early optimism.

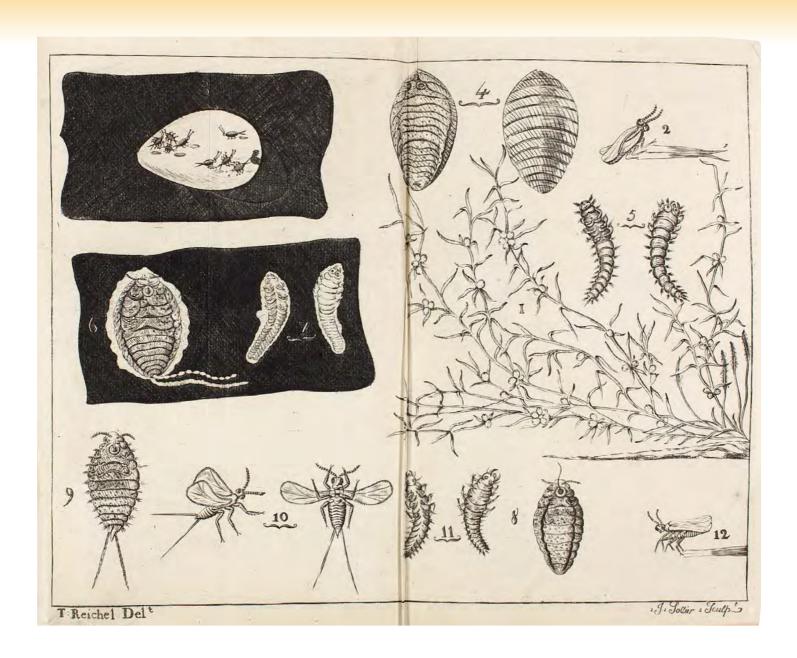
The local dye produced proved unsatisfactory and a decision was made to import specimens from Rio de Janeiro in Brazil instead. On arrival, nine-tenths of the insects died, as a suitable kind of nopal cactus plant for FIVE LETTERS To SIR JOSEPH BANKS Baronet Prefident of the Royal Society, Subject of Cochineal Infects, discovered at Mulras, By TAMES ANDERSON M. D. With a Copper Plate Engraving Annexed, of the different Insects, mentioned in the Letters, from the Drawings of BARON RESCREL. Alto an Engraving of the Opentia Major Spinulis obtufis mollibus, & innocentibus, and the Plan of a Nopalry in the Bishoprick of Guaxaca in the Kingdom of Mexico, Extracted from the Second Volume of SIR HANS SLOANE'S HISTORY OF JAMAICA, for the ofe of Country Gentlemen who may be disposed to make Plantations, and are not in possession of that VELLERA METERTUR, TYRIGA INC. CTA RUBORES.
VIRG. GLOS. LIB JE MADRAS: Printed by CHARLES FORD AT THE HONORABLE COMPANY'S PRESS. MDCCLXXXVII.

them to feed on could not be found, but enough survived for the experiment to be successful. The later work, comprising letters written by and to Anderson between May and July 1795, documents the ultimate success of this alternative strategy.

The set here is almost complete, lacking only the thirteenth letter also printed at Madras in the same year, although only the first two items include the engravings called for.

1787-95 Madras: printed by Charles Ford, at the Honorable Company's Press; The second title printed by William Urquhart First edition. Seven parts bound in two volumes, 4to, pp.[2], 13, [1], folding plate; [2], 4, 2 folding plates; [2], 5, [1]; [2], 5, [1]; [2], 2-6, [1]; [1], 2, [1]; and 8vo, pp. 9, [1]. The first volume bound in contemporary pig skin, the second in recent half-calf.

With author's presentation inscription at foot of p.2 to Doctor James Lind, Physician at Windsor, dated 21st October 1787, and a further presentation inscription on rear end paper to Mr. Burnie "from his most sincere friend William Adam Edinburgh" dated 20th March 1830. Inserted at end of the volume are manuscript notes on the planets "written out by my dear father W. Burnie", and a Scottish newspaper cutting. A newspaper obituary of James Anderson is pasted to front end paper. [SABREB p.181-182; p.273.]



1788: First and Finest Scholarly Journal Devoted to Asia

Asiatick Researches: or, Transactions of the Society, instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature, of Asia. Volumes 1 to 12.

The first twelve volumes of the journal of the Asiatic Society of Bengal founded by Sir William Jones, High Court Judge and pioneering orientalist, in 1784, which holds the distinction of being the first learned journal ever published to be devoted specifically to Asian studies. Just as the Asiatic Society of Bengal was the model for all such learned societies established in South Asia and beyond-Bombay, Dacca, Colombo, Singapore - and indeed for the Royal Asiatic Society in London itself, so Asiatick Researches became the template for all future journals of these societies and similar bodies. In that sense, it may be said to have contributed significantly to the creation of the concept of modern Asian studies. Its wide-ranging contents reflect the aims of the Society to investigate "the history, civil and natural, the antiquities, arts, sciences, and literature of Asia", in an age of unbounded optimism and self-belief that within the geographical limits of Asia a single Society could embrace "whatever is performed by man or produced by nature".

The contents of these twelve volumes are staggering in their diversity, covering historical and comparative linguistics, epigraphy, numismatics, architecture and art history, religious studies (Hindu, Muslim, Jain, Sikh, and Malabar Christian), music, literature, Hindu and Islamic law, geography and travel, games, population studies, ethnology and castes, agriculture, trades and occupations, history, astronomy, mathematics, horology, mechanics, weights and measures, botany and zoology, chemistry, geology and mineralogy, diseases and medicine,

ASIATICK RESEARCHES: TRANSACTIONS OF THE S INSTITUTED IN BENGAL FOR INQUIRING INTO THE HISTORY AND ANTIQUITIES, THE ARTS. SCIENCES, AND LITERATURE. A S I VOLUME THE FIRST. CALCUTTA: PRINTED AND SOLD BY MANUEL CANTOPHER, AT THE HONOURABLE THE COMPANY'S PRINTING-OFFICE; AND SOLD AT LONDON BY P. ELMSLY. M.DCC.LXXXVIII.

economic products and their manufacture. Although predominantly covering greater South Asia, the papers range from Arabia and Iran through mainland and island Southeast Asia to Central Asia and China. The timespan of these twelve volumes can be seen as a bridge between the age of the Enlightenment and the Romantic era, witness Jones' own lyrical description of his pet lemur in volume 4.

Volumes 1-12. 1788-1816 Calcutta First edition. Twelve volumes, 4to, more 10 than 6,000 pages, 138 plates and maps. A very good set uniformly bound in full contemporary calf, neatly rebacked

Volumes 2-12 bear the bookplate of William van Mildert, last Prince-Bishop of Durham and one of the founders of the University of Durham; Volume 1 has the bookplate of Milton, Peterborough. [Printing and the Mind of Man, 235]











1789: Mughal Decline and Company Rise in Bengal, with Publisher's Lament

Ghulam Husain Khan Tabataba'i.

[Siyar al-muta'akhkhirin] A translation of the Sëir Mutaqharin; or view of modern times: being an history of India. From the year 1118 to the year 1194 of the Hedjrah. Containing, in general, the reign of the seven last emperors of Hindostan, and, in particular, an account of the English wars in Bengal ...

anners of the Moderns" – a Persian history of India chronicling the transitional period from 1707 to 1781 which witnessed the decline of Mughal power after the death of the Emperor Aurangzeb and the rise of English territorial dominance in Bengal following the battle of Plassey. The author held various high offices in the courts of nobles in Bengal and Bihar before siding with the Company in his enmity towards Sirajuddaula, the Nawab of Bengal.

This first English translation was made by a French creole mercenary, Monsieur Raymond, who on conversion to Islam took the name Haji Mustafa, and apparently undertook his translation to shake off his grief at the gruesome murder of a former lover.

The first volume has the extremely scarce six-page *Proposal for publishing by subscription* ... a translation of the Seir Mutagherin bound in.

In the appendix at the end of volume three, a letter to Sir William Armstrong, the publisher and translator, defends his motives for tackling this extraordinary work and states: "I never have had in view, either personal credit,



or pecuniary benefit: Had I had the last, I should not have commenced printing the work in December 1788, with only eight Subscribers; nor would I to-day persist in forcing all obstacles, with no more than fifty-two: out of which number some will not pay, and some are gone to Europe, in all twelve persons. ... my only real aim at first was, to bring up a great deal of information, which I conceived might greatly conduce to clear Governor Hastings's character." He provides a full costing of printing and binding the work, castigates the printers for their failings, and concludes "printing in this country requires a young man and a rich one, and I am neither".

Regretfully he also tells us "this has so disgusted me with printers and books, that to make sure of my own resolution, I have thrown into the fire about 600 pages, which were part of an history of Cashmir, which was very curious and which I had undertaken".

1789-90 Calcutta: printed by James White for the translator First edition. Three volumes, pp.1, (4)-8 (Proposals), [4 (title and dedication)], (13)-15, [1], 3, [1], (17)-780, [3, errata, top of first page pasted over], [1], [5 leaves of errata inserted at p.369][p.691 misbound]; [4], 612, [2, blank, 3, errata, 1], 38; [6], 388, (381)-84, (393-428,(433)-436, (433)-453, errata leaf. An unsophisticated but, despite the oddities of pagination, apparently complete set in rather worm and scuffed contemporary full native morocco binding. Text shows some worming and much contemporary damp staining, particularly in volume one.

Marginal tears and repairs. Occasional corrections in ink, probably by the translator. With the bookplate of E. L. Smythe inside front cover of each volume. The front end papers give a complete history of ownership: the very rare bookplate of Greenway & Co.'s Hurkaru Circulating Library; "Col. Smythe from Mr. Martin ... 1830"; "Presented to the Royal Asiatic Society by Col. Smythe 2 Feb. 1839"; "Mr. Williamson [?] purchased from the Royal Asiatic Society on 10th September 1865". [Shaw 144, 156, 157; SABREB pp.212-13, list 8 copies only.]



1790: One of Only Thirteen Copies Known to have Survived

[Harris, Henry]

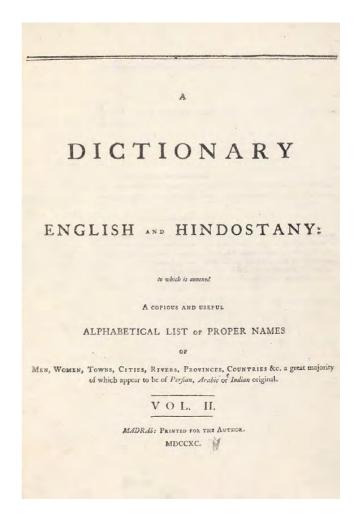
A dictionary, English and Hindostany: to which is annexed a copious and useful alphabetical list of proper names of men, women, towns, cities, rivers, provinces, countries, &c., a great majority of which appear to be of Persian, Arabic or Indian original.

The first Urdu dictionary based on the Dakhni dialect spoken in the Deccan of southern India, published three years after Gilchrist's dictionary. Gilchrist, who was never slow to criticize the work of others, commended this highly, "he displays in every page unequivocal proofs of great proficiency in that language, with considerable genius, acuteness, and industry in the plan, arrangement, and execution of his valuable work".

Henry Harris became an Assistant Surgeon at Madras in 1785, quickly took an interest in Indian languages and literatures, and persuaded the Madras Government to subsidize the compilation of this dictionary. In 1788 he proposed opening a printing press and preparing fonts of type in several scripts, including Nastaliq. This is the only work known to have been printed at Harris's press and, although in the main body of the dictionary the Urdu words were Romanised, in the preface and the appendix of proper names they were rendered in Nastaliq.

A manuscript note on the British Library copy of this dictionary states: "The whole edition of this invaluable dictionary was destroyed except 13 copies. It is the best extant & most classical."

Volume I which was to have been an Urdu grammar was never published.



& Long-Lived, Bury ou mer-ka. Bury fin-ka. SHORT-LIVED. Chboty-oo mer-ka. Knowly-fin-ka. Livery. a. Khooft ttebax. Gumusy. Khooft-hal, Chulbala. LIVELIHOOD. J. (m cintenance) Rink. Roozy. Ma'afh. LIVELINESS. J. Khoosh ttebany. Gumut. Khoosh haly. Chûlbûlagy. LIVELONG. a. Sara. Temam. Akhir. LIVER. J. (one that lives) Jan-dar. Zindeb. (the organ) Kaleeja. Jigur. [-THE DISEASE OF THE.] Kulecje-ka-azar. Jigur-ka-merz WHITE-LIVERED. Kaly-kulceje-ka. Bud-guman. Berehem. . Livery. /. Yek-rungy, Yek-libafy. Livin. a. Neel-gundun. LIVING. a. Jeeta. Zindeb. Jan-dar. [-CREATURE. f.] Hywan. Jan-wer. Keera-putinga. LIVING. /. (maintenance) Zindegv. Roozy. Zindegany. LIZARD. 1. (the mall bourt) Sipluk. (the garden or wild) Ghirgus. Hirba. (the green or cameleon) Harya-ghirgut. (the bramin:, red tailed) Bumeny. Lo! i. Dekbo! Deko! LOAD. A. Booj. Lad. To LOAD. v. a. Ladna. Booj-dalna. [-HEAVILY.] Bharybooj rekena. [-A CANDON-] Top bar-kurna. Topbeerna [- A GUN.] Bundook bberna. A CART LOAD. Gary ka-booj. LOADER. /. Booj-ladne water. LOAD-STONE. /. Abun-reba. Maknattees. LOADING. 1. (load) Booj. Wuzun Lad. (burdening) Ladny. LOAV. f (of bread) Nan. (of dates) Pera. (of tamarinds) Ara. [of sugar.] Gur-ky-bbely. LOAM. / Chikny-maty. LOAN. A. Kurz. Wam. Oodbare To LOATHE. w. n. Kerabecut-kurna. Mukroob-rekbna. Kundrana, Kunthalna, Kuchwana, Nifret-kurna, LOATHING. /. Kerabeeut, Kundrat. Kuchwat. LOATHSOME. a. (bateful) Heram. Mukroob. (nafty) Ghulcezz. Nujis. Na-pak. LOATHSOMENESS. /. Ghilazzet. Nojafet. Los. f. (limp) Lunda. Dhepa Dhela. Longy. /. Peh dalan, Mundufy. LOBE. f. Tükera. (if the ear) Liky. Local, a. Jego ka. Jage-ka. LOCALITY. A. Duftoor, Roweeub, Riwaj. Loca A. Dubra. (which has a conflant upply of water) Muroo. Lock f. Killif. Kafil (of well) Panj-ka. (of bair) Lot. To Lock wa. (a door) Kuluf-lugana. Kuful-dena. (in one's embrace) Gully-lugana. Chhatv-lugana. Bughul-georykurna. (one out of down) Derwaze ke-hbar-dulna. Ane-

na-dena. [-ur] Rekt-ko-kûfûf-kurna. Dal-ko-kûful-

LOCK-SMSTH. J. Lbowar. Lowbar. ¶ Pick-Lock. J. Chor-keely. (rogue) Tittal. Touk. Note. Dugha-baz. LOCKS-CURTED. /. Zulfan. LOCKER. J. Sundook. LOCKET . f. (for the neck) Taxweezz. Nifhany, Yad-gary. Locust J. Tidda. Longs. f. (but) Gharfy. Jhonpery. Jhonpera. (finall boufe) Bungla. To Longe. w. n. (dwell) Rebna. Sukoonet-rekona, Achona, (noith a person. v. n.) Per-ghur-men-rebna. Mibman-hona. (one. w. a) Sone jega dena. Mezbany-kurna. (inbere. w n.) B'i-zzaty-bona, Men-rebna. Longen to BE w. n. (land up) Rekbe jana. Dbere jana. (inwested) Tabea"-dary-men-bona. Howaleh-men-rebna. (as corn) Per-jana. Gir-perna. Longer. / Mibman. Longing /. Thikana. Gbur. Mekan. [-House.] Milmonkhaneh. [-TO TAKE UP ONE'S] Ghur-leng. Mekanbulkana. Ibikan-funbbalna. LODGMENT. / (in quar) Afery-ky-iega. Penab-ky-iego. Longings. /. Rebne-ky-jega. Thikan. Lorr. f. Dbaba. Tukhteb-bundy. (an upper, or terrace) Mbary. LOFTY. a. (bigb) Ooncha. Bolund. (proud) Mugbroomlighmazy. Ghawir. Dimaghy. Shan dar: (/fyle) Pukhty - wbaret. LOFTINESS. f. (bi-bne/s) Balundy, Oonchan. (gride) Ighmaz. Ghawiry. Dimagh. Shan. Log. f. Tund. [-LINE.] Parum. LOGGER-HEAD. J. Be-mughuz. Khaly-fir-ka. Gnowar+ Headra. Logician. f. A*rby-khwan. Muntik-janne-wala. Logic. f Ælm-è-muntik. Loin. f (of meat) Phoos-ka-goffit. Lains THE. A Kumur. To Loures, w. n Wust-gnowana, Dheel-dalna, Suffy-kurna, LOITERER. / Wukt-gnowa w. Suft. Mujbool. LOITERING a. Dheel. Softy. LOLL. w. n. (lie long) Letna. Pere-rebna. (out the tongue. v. a.) leeb-lutkana. LONE, LONELY OF HONESOME. a. (faid of a place) Gotheb-kyjega, Kinarch-kv-jega, Oodas-jego, Khaly-jega, (of a perfon) Yekka Yekeela Tenba. LONELINESS OR LONESOMENESS. J. Tenbav. Yekeela-pun. Long. a. Lurba. Deraz. [-rime.] Bhot-wukt. Bury-ber. Bhot-der. [-AGO OR SINCE. adv.] Bhot wukt-gya. Bury-der-bowy. [-AFTER. adv.] Bbet-wuet-ke-bard .. Bury-ber-ke-pichhe. As Long As. Jub-keb. Jis wukt-keb. Jud keb. Long-Berone, adv. Bbit-der-age. Bbit wukt-age. G How Long? Kita-wuft? Kita-der?. 00 TERR LONG.

is, mount: جل الكشيش (jubul-ul-kusheesh) or is b in (kulheelh-traghy) The Mountain of the Monks [Turkish.] Called also after the Greeks, ايدورس (äyunoorus) The Holy Mountain. ATLANTIC Ocean, de l'ocher-almuzzullum) The Sea of Darkness: and in the Tu kish (extra (kurunluk-denzy) The Ocean of Gloom. As, mount: إلى سوس (jubul-foos) The mountain of [the city] Sufa. ATT CK, river: - (atuk) and - 15 (punj-ab) The five Waters; the confluence of RRHOES, physician: ابرن (ibn-resheed) The fon of the instructor. CENNA, physician: (aboo-feena) and (aboo-a-ly-feena.) ORA, [the morning] of 5 (feher-gab) The morning-tide; also ففق (flustuk) and بح (fujer) The crepufele, the dawn: [the morningflar] - (fook) and I - (fikwa.) AUNGABAD, city: 36 8 (aowrung-abad) The city of the throne. (aöwrung-zeb) The ornament of the throne.

aziel, عزازيل another name for

AZRAZI, the angel of death: (a-zraeel.)

TRIA, (buch.)

AZR

Island:-mott probably AMERICA, would jee.

Athens, ib (attenecub.)

BAAL,

1793: First-hand Account of the Third Mysore War

Mackenzie, Roderick.

A sketch of the war with Tippoo Sultaun;

or, a detail of military operation, from the commencement of hostilities at the lines of Travancore in December 1789, until the peace concluded before Seringapatam in February 1792.

Hyder Ali and his son Tipu Sultan, as rulers of Mysore, posed a considerable threat to British power in the Carnatic from the 1760s onwards, which ended only with the death of Tipu at Seringapatam during the 4th Anglo-Mysore War of 1799. This work describes events



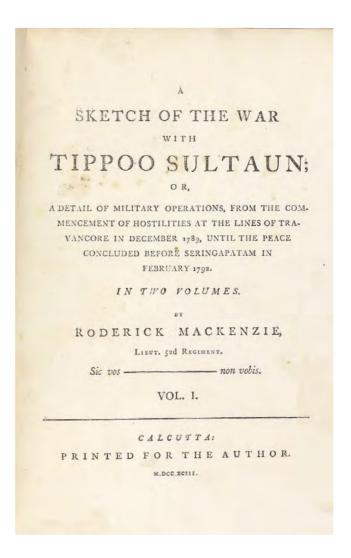
during the Third Mysore War, sparked off by Tipu's invasion of Travancore and resulting in the surrender of half of his territories under the treaty of Seringapatam.

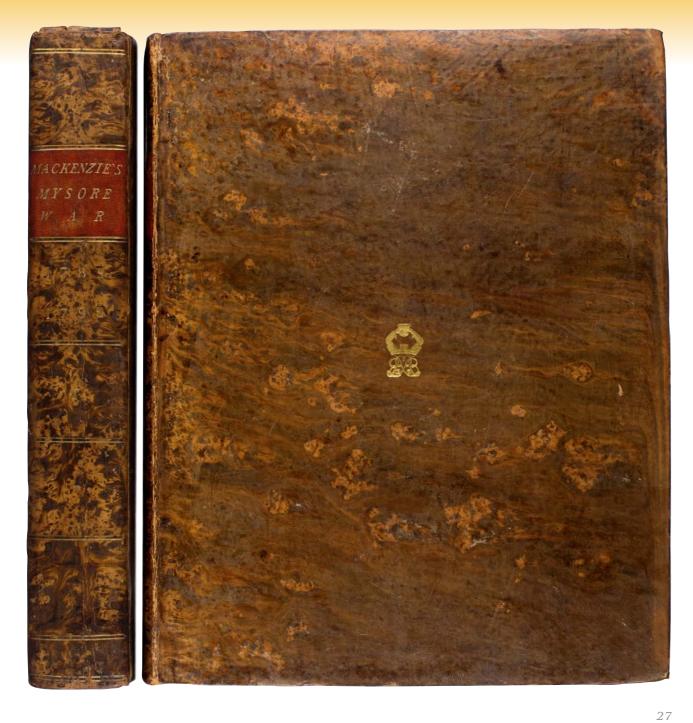
Roderick Mackenzie was a Lieutenant in the 52nd (Oxfordshire) Regiment of Foot which took part, and this account was "written chiefly in the field,

amidst the scenes it describes". This set bears out the author's explicit statement that the work was not for sale in India except to subscribers, but for export, capitalizing on the British public's interest in the Mysore Warseach volume has an additional title-page: "Imported and sold by J. Sewell, Cornhill; T. Egerton, Whitehall; and J. Debrett, Piccadilly", and dated 1799.

The first volume includes a glossary of Indian terms, and appendices containing the texts of treaties concluded by the East India Company with Indian rulers.

We have been unable to identify the provenance despite the royal insignia.





1796: Gilchrist's Grammar of Urdu

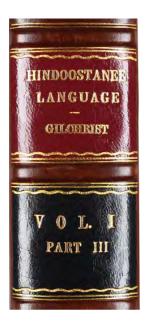
Gilchrist, John Borthwick.

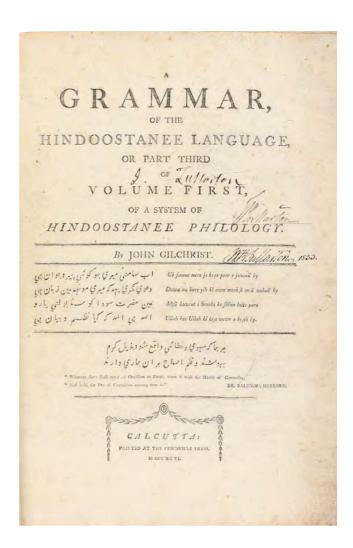
A grammar of the Hindoostanee language,

or part third of volume first, of a system of Hindoostanee philology.

This grammar completed the first volume of Gilchrist's projected three-volume guide to Hindustani, following the publication of the two parts of his English-Hindustani dictionary (1787-90).

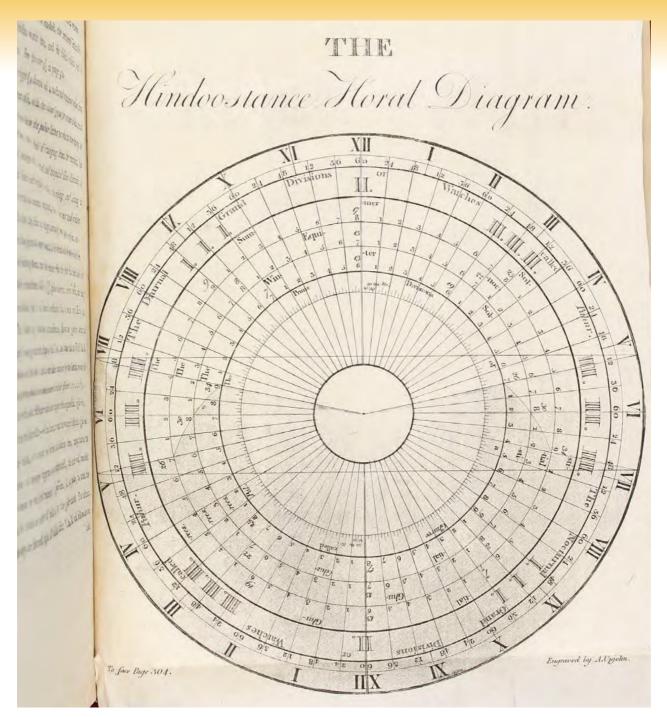
A Hindustani-English dictionary and an encyclopaedia of place names, rivers, deities, tribes, sects, famous men, etc, were proposed as second and third volumes, but were never published.





1796 Calcutta: printed at the Chronicle Press First edition. 4to, pp.[vi, including errata leaf], 336, 6 folding tables and plates. Includes printing in Nastaliq and Devanagari.

Bound in modern half calf, cloth boards. Lacking the final "Supplement" leaf. Title page soiled at edges, and with three ownership inscriptions, all of the same Fullarton family. [Shaw 304; SABREB p. 279.]



1799: Tipu Sultan's Alliance with Revolutionary France

[Bengal. Governor in Council]

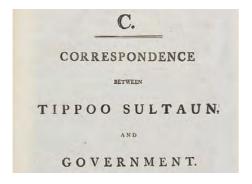
Official documents, relative to the negotiations carried on by Tippoo Sultaun, with the

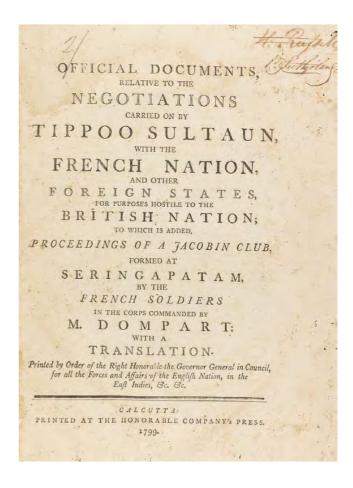
French nation, and other foreign states, for purposes hostile to the British nation; to which is added, proceedings of a Jacobin club, formed at Seringapatam, by the French soldiers in the corps commanded by M. Dompart: with a translation ...

The East India Company's official documentation of Tipu Sultan's alliance with the French against British interests in India, used as justification for the Fourth Mysore War. With translations from Persian as well as French.

The establishment of a Jacobin club at Tipu's capital Seringapatam in 1798, replicating the most radical political club of the French Revolution, would have been particularly 'shocking' to a British audience. The two works combined here were first printed separately earlier in the year at Madras.

An extremely scarce contemporary printed record of the background to the Fourth Mysore War in which Tipu Sultan was killed defending Seringapatam.





1799 Calcutta: printed at the Honorable Company's Press Folio, pp.xx, [2], 195, [1]. Bound in nineteenth century quarter calf, boards, spine neatly repaired.

With two manuscript ownership inscriptions at head of title page, "H. Russell" and "... Sutherland". [Shaw 359; SABREB p. 303.]

PROCLAMATION

AT THE

ISLE OF FRANCE;

WITH EXTRACT FROM A

MINUTE OF THE RIGHT HONORABLE THE GOVERNOR GENERAL:

TRANSLATIONS OF PERSIAN PAPERS

FOUND IN THE PALACE OF

SERINGAPATAM,

RELATING TO THE

NEGOTIATIONS OF TIPPOO SULTAUN

WITH THE

FRENCH,

AND

OTHER FOREIGN POWERS.

PROCEEDINGS

OF

A JACOBIN CLUB

FORMED AT

SERINGAPATAM.

FRENCH SOLDIERS

IN THE CORPS COMMANDED BY

M. DOMPART.

A HTIW

TRANSLATION.

FROM TIPPOO SULTAUN.

Received . 13th February, 1799.

nationald.)
Always continue to gratify me by friendly letters, notifying your welfare.

A True Tradition,
N. B. F DMONSTONE,
P. T. to the Government.

ردوت وعواليمرتبت شرات ومعاليصرات ماة مرمان معاة دوستان سل المدتهال ودرابهم اورت مصيم اولي معوب شارسواران وافرى اوراد برارة بوصال مبايت مشرل مسروه ومستج وأشدرتها مطلح ملاقت نامه بادك المجاه مايك باميان متاره مهاراتي جان ادرود أسان بلخات وكادراري أوزب والرضاي فلك اببت وكالمناري ملطان الروالبحر بادشاه روم اوام بمدسلطة واجالد موسر مدمحاس كراوسوف الجير مركاراتكم يرز ألهده وألهدوا بمزالت ارسال واست برونه رمسيد وول اللوخاطر ووستى اثر رامنيه بسيرو شارم بامت الرجيت براي شكاد منوج الع ميجر وفائن بهاور واكر سابقا مكرر براي آدن ميجر موسوف مرقوم خامد اتفاد شامر خوده بودند جريده روانه بايدات فت مدام بارتام مودت ناجبات عيرت سات صودر منفرح فيتوده بالمشد تناوه يحبر طراله

A True Copy of the Original of the foregoing Translation, is, is, EDMONSTONE, P. T. to me Covernment.

Quide pile di Palama, Dilare, tie Agantal Tippo Stimm, contenta di Tranquesta, no potenti de lai Zalady in come, con from tendo para aganta peper persona considerate di stratta familia.

DECLARATION

PAPERS

IN THE

FRENCH LANGUAGE

RELATING TO THE

NEGOTIATIONS

TIPPOO SULTAUN

WITH THE

F R E N C H,

FOUND IN THE PALACE AT SERINGAPATAM,

4th MAY, 1799.

1800-1808: Superb Large Aquatint Plates of Calcutta, Benares, and the Ganges

Moffat, James.

A collection of twenty-one aquatints,

comprising views of Calcutta, Benares, and stations on the river Ganges, with one of Seringapatam, two of Canton, and two views of the Sumatra coast, all printed and published at Calcutta between 1799 and 1810.

ames Moffat was a Scottish landscape artist and topographical engraver working in Calcutta from 1789 until his death in 1815. He gained employment first in one of the Calcutta printing houses used for official publications, but by 1797 began advertising in the Calcutta Gazette for commissions to produce 'picturesque copperplate engravings (performed on very moderate terms) ... accurately delineated, and if required, transferred to plates of any size'.

Initially these were based on his own drawings of Calcutta and its suburbs, including the new houses being built by the British at Garden Reach along the river Hooghly. His first aquatints were published in 1798 and were well received, attracting subscriptions from many local East India Company officials. His South East view of New Government House, Calcutta, published in 1803 was the first widely circulated image of the magnificent new seat of British government in India. It was reissued in London in 1805 and helped to establish Moffat's reputation at home as well as in India.

Moffat's later prints ranged far beyond Calcutta to include Berhampore, Monghyr, Benares and other sites that had attracted his attention on his travels up the Ganges. He also printed views of southern India, Indonesia and China based on the original drawings of other artists,

mostly to commissions, but perhaps also, in the case of his View of Seringapatam, in an attempt to profit from popular sentiment. It is difficult to estimate his total published output, including his caricatures of British life in India, but it may amount to no more than about fifty prints. Moffat produced few impressions from each plate at Calcutta, and fewer still survive.

Moffat has been largely overlooked as a member of the first generation of British artists who worked in India. He merits only a brief mention, for instance, in Mildred Archer and Ronald Lightbown's India observed: India as viewed by British artists 1760-1860 (London: Victoria and Albert Museum, 1982). The only study to date that has attempted to consider his contribution seriously is Hermione de Almeida and George H. Gilpin's *Indian renaissance: British* romantic art and the prospect of India (Aldershot: Ashgate, 2005, p. 251). According to them, Moffat "played a clear part in the visual support of empire during the early decades of the nineteenth century ... Moffat's work, regardless of subject or locale, is characteristically selective and spare: landscape features are reduced to suggestive essentials; human details, whether people, boats, or buildings, are drawn in simplified shapes and placed in the scene in almost geometric formations; the engraver's lines are tightly controlled and limited to those necessary for clarity of depiction; and the color, when used, shows a simplified palate of two or three shades sparingly applied. With their abstracted essentials, preconceived forms and controlled counters, Moffat's scenes convey the impression of artistic representations that are at once reductively primitive and manipulatively symbolic."



THE FAKEER'S ROCK NEAR MONGHYR.



RUINS OF THE PALACE OF SULTAN SHUJAH AT RAJEMAHAL

List of Prints

1800 The Fakeer's Rock near Monghyr

1800 Ruins of the Palace of Sultan Shujah at Rajemahal

1800 View on the coast of Pedier

1802 View of Whampoa and Bankshall, China

1802 View of Canton

1803 South view of the new Government House Calcutta

1803 South-east view of the new Government House Calcutta

1804 View of Moorshedabad from Moradbaug

1804 View of the Palace at Ghazipore

1804 1st view of the city of Benares

1804 2nd view of the city of Benares

1804 Cossimundia Ghaut, Benares

1804 West view of Monghir

1805 West view of Calcutta

1806 View in the Fort of Monghyr

1806 View of the cantonments at Berhampore

1806 View of the village of Rajemahal

1806 View of the ancient city gate, Rajemahal

[1808] View of the mausoleum of Ali Mahomed Khan in Rohilchund

[undated, probably 1799] View of Seringapatam

[undated] View of Barrackpore House, on the river Houghly







1802: A Complete Set of Early Essays from the College of Fort William

[College of Fort William].

Essays by the students of the College of Fort William in Bengal. To which are added the theses pronounced at the public disputations in the oriental languages on the 6th February, 1802. [with] Primitiae orientales, Volumes II and III, containing the theses in the oriental languages; pronounced at the public disputations ... by students of the College of Fort William in Bengal. With translations.

Three works enshrining the linguistic attainments of the earliest students at the College of Fort William, established at Calcutta in 1800 by the Governor-General Lord Wellesley to train young British officials in the local cultures and above all languages – Bengali, Urdu, Sanskrit, Persian and Arabic - which they would need to master in order to supervise revenue-collection, administer justice, and conduct relations with Indian powers effectively.

The staff of the College reads like a 'who's who' of early British Orientalists, including William Carey, John Gilchrist, Neil Edmonstone, John Baillie, and Henry Thomas Colebrooke.

The themes for theses given to students in 1803 predictably assert the moral superiority of British rule and Western society, for instance "The natives of India under the British Government enjoy a greater degree of tranquillity, serenity and happiness than under any former Government" and "The distribution of the Hindoos into castes retards their progress in improvement".

Those for 1804 betray the European view of oriental literature, such as "The poems of Hafiz are to be understood in a figurative or mystical, not in a literal, sense" and "The

ON THE BEST MEANS OF ACQUIRING A

KNOWLEDGE OF THE MANNERS AND

CUSTOMS OF THE NATIVES OF INDIA.

BY

MR. C. T. METCALFE.

translation of the best works extant in the Shanscrit into the popular languages of India would promote the extension of science and civilization".

A full list of all students who have obtained degrees of honour for high proficiency in the oriental languages since the foundation of the College of Fort William is appended to Volume III.

The last sequence in the first volume (dated June 1802) comprises a list of "Works in the oriental languages printed in the College of Fort William, or published by its learned members, since the commencement of the institution".

Beautiful specimens of printing in Naskh, Nastaliq, Bengali and Devanagari scripts are included, but no details of printer are provided.

Later issues of the first volume have a title-page reading *Primitiae orientales Vol. I* to conform with the two subsequent volumes. Our copy, presumably an early issue, does not.

¹⁸⁰²⁻¹⁸⁰⁴ Calcutta: printed at the Honorable Company's Press First edition. Three volumes bound in two, pp.xvi, 228, [6]; [2], 2, liv, 81; [2], 4, xl, 120, [2], 21, [1].

The first volume handsomely bound in contemporary tree calf, spine neatly repaired, with the bookplate of Holland House inside front cover, and with ownership inscription on front end paper dated 1948 of Clive Milnes-Coates, 2nd Baronet of Helperby Hall in Yorkshire. Volumes two and three bound in recent half calf. [Diehl 24.]

E S S A Y S

THE STUDENTS

OF THE

COLLEGE OF FORT WILLIAM IN BENGAL.

TO WHICH ARE ADDED THE

THESES

PRONOUNCED AT THE PUBLIC DISPUTA-TIONS IN THE ORIENTAL LANGUAGES ON THE 6th FEBRUARY, 1802.



CALCUTTA: PRINTED AT THE HONORABLE COMPANY'S PRESS. 1802.

PRIMITIÆ ORIENTALES

VOL. II.

CONTAINING THE

THESES

IN THE ORIENTAL LANGUAGES:

PRONOUNCED

AT THE PUBLIC DISPUTATIONS

ON THE 29th MARCH, 1803.

BY

STUDENTS OF THE COLLEGE OF FORT WILLIAM IN BENGAL.

WITH TRANSLATIONS.

CALCUTTA. 1803.

1803: Irish "Ruler" of the Punjab

Francklin, William.

Military Memoirs of George Thomas,

who, by extraordinary talents and enterprize, rose, from an obscure situation to the rank of a General, in the service of the native powers in the north west of India. Through the work are interspersed, geographical and statistical accounts of several of the states, composing the interior of the peninsula, especially the countries of Jypoor, Joudpoor and Oudipoor, by geographers denominated Rajpootaneh, the Seiks of Punjaub, the Territory of Beykaneer, and the country adjoining the great desert to the westward of Hurrianeh. Compiled and arranged from Mr. Thomas's original documents.

The rare first edition of the biography of one of the most colourful European soldier-adventurers of the late eighteenth century in India, which gained sufficient renown to be reprinted two years later in London.

George Thomas was the illiterate son of a poor Catholic tenant farmer in Tipperary. He was press-ganged into the British Navy, but was able to jump ship at Madras in 1781 to seek his fortune. After serving as a gunner under the Nizam of Hyderabad, he moved to Delhi in 1787 and joined the formidable mercenary army of the Begum Samru, nautch-girl-turned-ruler of the principality of Sardhana near Meerut. Six years later he transferred his allegiance to the Maratha chieftain, Appa Khande Rao, raising an army for him and introducing European methods of drill. In 1797 he broke away and carved out an independent kingdom for himself, fighting Sikh chiefs successfully to take control of most of the Punjab. He was eventually

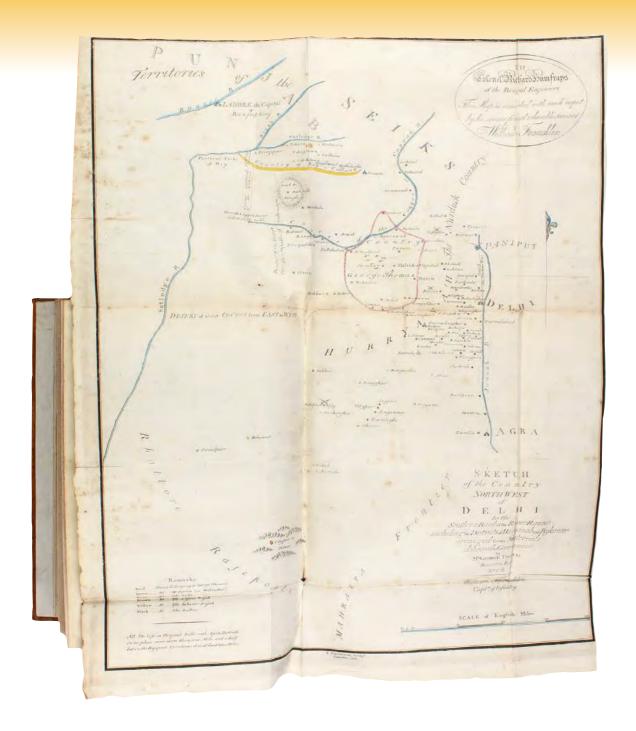
"he was uncommonly ambitious, which was the principal cause that led to his ruin, he would be all, or nothing."



defeated in 1802 by combined Maratha and Sikh forces, taken prisoner but – as a mark of respect for his military prowess – allowed to retire to British territory.

As Francklin concludes: "he was an uncommon character, and his exertions towards station, power, riches, and glory were still more uncommon; he was uncommonly ambitious, which was the principal cause that led to his ruin, he would be all, or nothing."

The frontispiece depicts a memorial plaque to George Thomas. The large folding engraved plate is of the Qutb Minar; the map, *Sketch of the country northwest of Delhi to the southern banks of the river Rauvee*, shows his private fiefdom in what is now Haryana State.





1803: An Urdu Text Book from Fort William

Mir Bahadur 'Ali.

[Nasr i Benazir] Nusri Benuzeer,

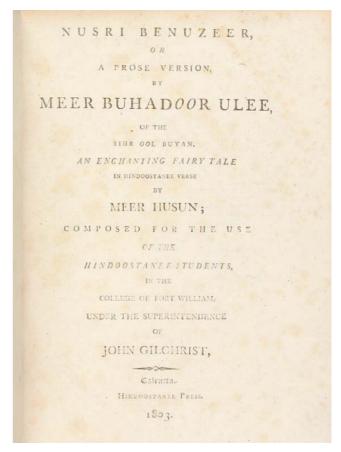
or a prose version, by Meer Buhadoor Ulee, of the Sihr ool Buyan, an enchanting fairytale in Hindoostanee verse, by Meer Husun; composed for the use of the Hindoostanee students, in the College of Fort William, under the superintendence of John Gilchrist.

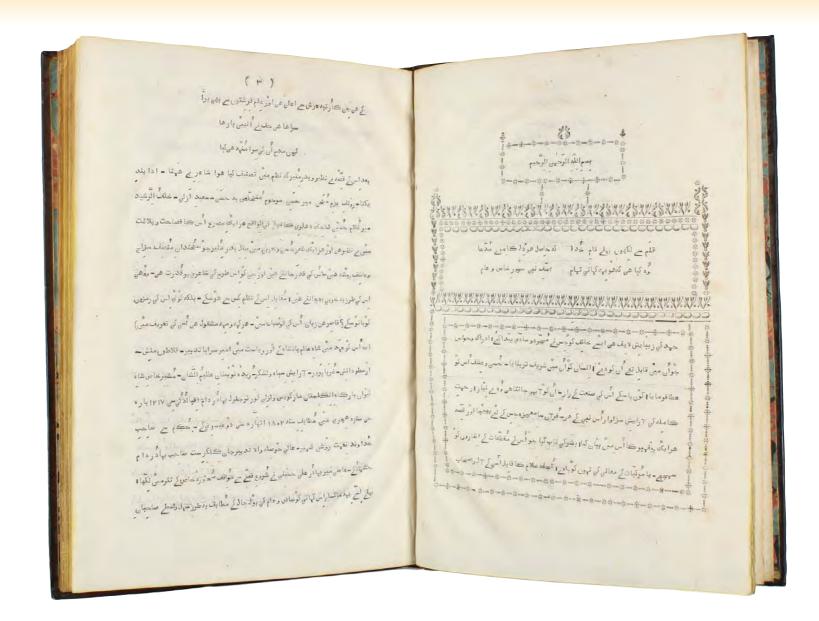
One of the earliest publications of John Borthwick Gilchrist's Hindoostanee Press which he founded in 1802 specifically to produce learning aids for students at the College of Fort William. He published other Urdu and Hindi texts such as *Bagh o bahar* and *Prem sagar*. Gilchrist justified his entrepreneurial flair with Hadjee Mustapha's advice "no work within my knowledge in Calcutta has been tolerably printed, but where the author himself was the owner of the printing office or a partner".

This is a simplified and shortened version of the 18th century Urdu poet Mir Hasan's famous and enduringly popular masnavi, *Sihr al-bayan* ("The enchanting story"), in which a prince Benazir is carried off while asleep and held captive by Mahrukh, a fairy (peri) in love with him, but is eventually united with his true love, princess Badr i Munir.

Gilchrist used Naskh rather than Nastaliq types for the Urdu of this work "to expedite its appearance, and ... to accustom the Hindoostanee students to this particular letter".

"no work within my knowledge in Calcutta has been tolerably printed, but where the author himself was the owner of the printing office or a partner"





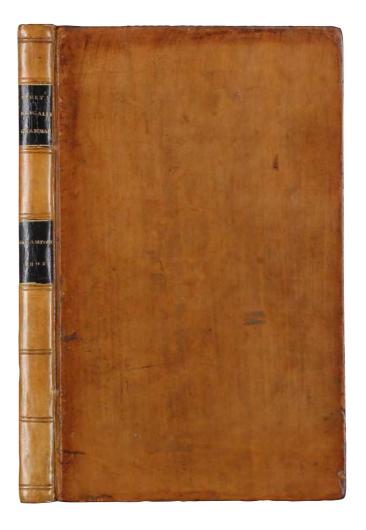
1805: Carey's Claim for the Importance of the Bengali Language

Carey, William.

A grammar of the Bengalee language.

In his preface William Carey stressed the importance of acquiring a knowledge of Bengali, and was scathing about the limitations of Hindustani as a lingua franca in Bengal: "It has been supposed by some that a knowledge of the Hindoostanni language is sufficient for every purpose of business in any part of India. This idea, however, cannot be supposed to apply to Bengal, in which Hindoostanni is almost as much a foreign language as the French in the other countries of Europe ... In all the courts of justice the poor usually give their evidence in Bengalee ... All bonds, leases, and other agreements or instruments are generally written in this language. The greater part of those persons with whom a European is concerned especially in the collection of the revenue, and in commercial undertakings, speak only the Bengalee".

This second edition, nearly twice the size of the first, Carey judged to be "a new work", reflecting his greater knowledge of the language acquired since the first edition which had been published four years earlier.



16. 8 becomes 环, when followed by any letter, except a compound one, of which the first
member is T, T, T, T, T or U, and the last **
H or 环. Ex. 以8, bad, followed by 학학, attain.
able, form 以實학方, difficult to be obtained.

becomes র if followed by a vowel, a semi-vowel, a nasal, or the third or fourth letter of any class.

Ex. হবিঃ, ghee, and ভৌজা, an eater, form
হবিভৌজা, a ghee eater.

18. * following \(\sigma \) is changed to \(\sigma \), if followed \(\text{ed_aby} \) \(\sigma \), a semi-vowel, a nasal, or the third or fourth letter of any class. \(Ex. \) \(\sigma \)3. \(\text{than that,} \) and \(\sigma \)5. \(\text{form 30.5} \) \(\text{form 30.5} \)

by a vowel, a semi-vowel, a nasal, or the third or fourth letter of any class. Ex, 33 and 34 form

It may be remarked here, that when a follows 7, &, &, or H, it must be changed to o, except it end the word. This change is not prevented if any letter of the first or fifth class, a vowel, a semi-vowel, or o are atalia, intervene.

N. B. This cois only that which is produced from 7 or H.

When I follows any letter of the first class, any vowel, I excepted, or a semi-vowel, it must always be changed to I, unless it be at the end of a word. This is not prevented if o, intervene.

1806: A "Scarcely Intelligible" Translation of Beschi's Grammar of "Low" Tamil

Beschi, Constanzo Gioseffo Eusebio.

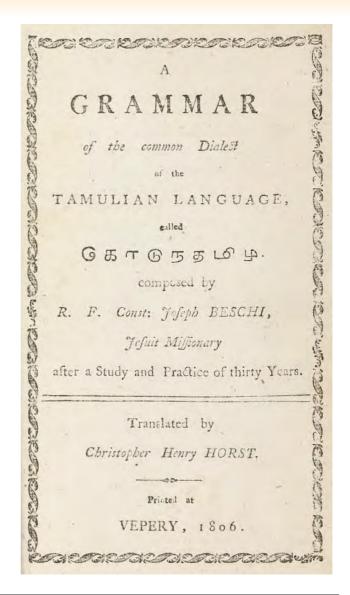
A grammar of the common dialect of the Tamulian language called Kotunakumimu,

composed by R.F. Const: Joseph Beschi, Jesuit Missionary, after a study and practice of thirty years. Translated by Christopher Henry Horst.

The first edition of the English translation of this important grammar of Tamil, which had first been published in Latin by the Danish Missionary Press at Tranquebar in 1738.

Beschi became a Jesuit in 1698 and sailed to India in 1710, joining the Madurai Mission a year later. He adopted an Indian way of life and dressed like a Hindu ascetic, following the inculturation approach to missionary work after the model of the Jesuits in China. He gained remarkable proficiency in Tamil and wrote several works in that language, his masterpiece being *Tembavani*, an epic poem on the life of St. Joseph. He died in India in 1746. Beschi's grammar of the colloquial (or low) form of Tamil was the first of that language, an achievement which earned him the title of "Father of Tamil prose".

The translator of his grammar of high Tamil (See item 30) was very disparaging about this translation by the Lutheran missionary Horst: "The English version of Beschi's low Tamil grammar, which is the work of a foreigner, and so badly executed as to be, in some parts, scarcely intelligible". However he had to admit grudgingly that it "is nevertheless used by the students of the College; and, although the [Latin] original may there be had, while the translation must be purchased at a considerable price, not one of them has ever read the former, whilst everyone is in possession of the latter".



1806 [Madras]: printed at Vepery First edition in English. pp.[viii], 192, 4 folding charts. Contemporary full calf binding, neatly rebacked. Some slight waterstaining to a few pages.

With manuscript ownership inscription of "Chas. A. Forbes Decr. 19th" on front end paper and withdrawn bookstamp of Glasgow Public Libraries. [COPAC shows copies at the British Library and SOAS.]

Future	Imperative	Infinitive	Gerund	Participle Prefent	Participle Preterit	Participle future
தரீப் பேன்ர	51	51 to to	தர்த்து	5件在我20	தர்த் த	5 ரீக்கும்
தரப்பேன் ாட்டுபன்	₫☆	\$f & os	தீர்த்து	6146 <u>0</u>	B f BB	தீர்க்கும்
நெரிப்பேன்	Gut	Cotaa	நேர்த்து	தெரிக்க ு	நேரித்த	தெர்க்கும் ெ
பூரப்பேன்	டி	Lifes	பீரித்து	いた年季か	பிரித்த	பூர்க்கும்
CUTTUCUST	GUTT	போர்க்க	போர்த்து	போரிக்கூ	போர்த்த	போரிக்கும்
மரப்பேண்	மர்	மாக்க	மர்த்து	மரிக்க	மர்த்த	மர்க்கும்
மிரப்பேண்	LOT	மிரிக்க	மீர்த்து	மீர்க்க	மீர்த்த	மிர்க்கும்
விரப்பேன்	efic	மீர்க்	விரித்து	வீர்க்கேம	விர்த்த	விரக்கும்
அடுப்பேண்	215	4365	4692	21日あまか	2055	21日东西山
உடுப்பேர்	e.G	LBBB	2655	உடுக்கூ	L (55	೭೮ ಹಿಡಲ
எடுப்பேன்	or B	ாடுக்க	எடுத்து	எடுக்க	எ டுத்த	எடுக்கும
கோடுப்பேண்	கோக	கோடுக்க	கொடுத்து	கோடுக்கம	கோடுத்த	கோடுக்கும்
தடுப்பேண்	53	5655	5055	5655	5055	5 伤击医山
தோடுப்பேண்	CSTC	தோடுக்க	தொடுக் து	தொடுக்க்	С5тС\$5	576க்கும்
படுப்பேண்	LIB.	படுக்க	படுத்து	படுக்கே	படுத்5	படுக்கும்
வேருப்பேன்	ബേരു	வேணக்க	வேலுக்கு	வெளுக்கே	ಲಿಶಾಮಾ⊉⊉ಃ ತಿ	ලගණුඉලිල
குப்பேன்	Co	குக்க	රීල්ජ්ජා	ීලක්ස <u>ෙ</u>	উ শ্ৰেট্	ேக்கும்
நருக்டுவேன்	5568	5655	ந ருக்க	ந ருக்கே	நருக்கீன	நருக்கும்
தேக்குவேன்	G5556	65666	தெருக்கீ	தெகுக # ⊅	நேருக்க	பெருக்கும்
அடைப்பேன்	200	அடைக்க	2000年550	அடைக்கம	<u>മ</u> ുമ∟55	48上市房山
உடைப்பேன்	ده.	டிடைக்க	உடைந்து	೭೨೦೭೩೮೨	உடைத்த	200-860
துடைப்பேன்	தைட	துடைக்க	500-550	50000000	500-55	துடை க்கும்
படைப்பேன்	LOL	படைக்க	படை 55	படைக்க	படை 55	山西上东西山
புடைப்பேன	486	புடைக்க	புடைத்து	புடை கூடை க	HEL55 -	புடைக்கும்
C∞&@Causit	(sot)	ල නමන	ලකස	ලිකුණුණු කු	企业的中	Cara Bio
மேப்பேன்	30	G-20 3.5	ල න ජු න ව	ලනස්ත	企 步步	ு மேக்டும்
க அப்பேண்	65 AD	க <i>ூ</i> க்க	ස න ජන	கு இதைக்கூ	6. 至 5 5	க இக்கு ம்
த <u>ைப்பேன்</u>	65	多少古五	ま かちむ	್ರೆ <u>ಎ</u> ಹಿಕೆ ಎ	5055	野かま原山
பறப்பேண்	U29	山土市	பமுந்து	பறக்க	பலந்த	பறக்கும
ப்கப்பேன்	50	பூறக்க	புறந்து	பறக்கற	பீறந்த	பூறக்டும்
மகப்பேண்	1000	LD 20 15 85	முக்கு	ம்றக்க	மறந்த	ம்கைஇற
TT TO TOWN		- 4. 44				

1812: A Superb Local Binding, from the Library of the First Bishop of Calcutta

[Church of England. Liturgies].

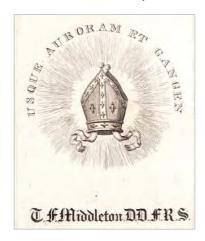
The Book of Common Prayer, and administration of the sacraments,

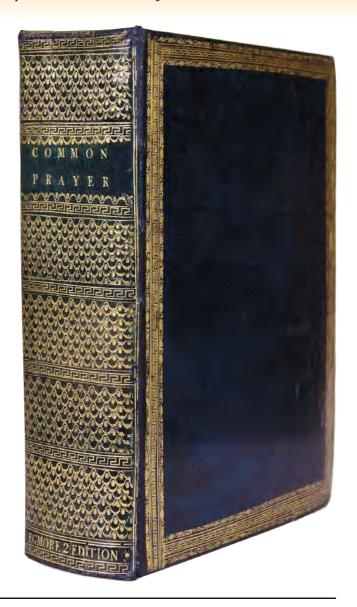
and other rites and ceremonies of the Church, ...

An exceptionally fine copy of this large-print edition of the Book of Common Prayer, produced to facilitate its use as a reading text in the performance of services. This copy once belonged to Thomas Fanshawe Middleton, the first Anglican Bishop of Calcutta, and bears his book-plate.

Middleton was appointed Bishop of Calcutta in 1814, and served until 1822 when he died of sunstroke. His diocese embraced all the territories of the East India Company at that time.

The first edition of this prayer book had been printed in 1805 at the Military Male Orphan Asylum Press, also known as The Government Press, which was situated in Egmore, an area within the city of Madras.





 $1812 \quad \text{Madras: published for the benefit of the Military Male Orphan Asylum,} \\ \text{and printed at the Government Press} \quad \text{Second edition. pp.xvii, [1], 997, [1].} \\$

Superb local binding of full contemporary morocco, omate gold tooled fillet to boards and gilt spine. "Egmore 2 Edition" tooled at foot of spine. Bookplate of T.F. Middleton, Bishop of Calcutta.

(490)

Private Baptism of Infants.

Then shall the Priest say,

SEEING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

I Then shall the Priest say,

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom; through Jesus Christ our Lord. Amen.

1814: First Chinese Font Cast in Modern Times

Marshman, Joshua.

Elements of Chinese Grammar, with a preliminary dissertation on the characters and the colloquial medium of the Chinese, and an appendix containing the Ta-Hyoh of Confucius with a Translation.

A pioneering grammar, based not on colloquial Chinese usage but on the 'purer' language of the Confucian classics.

The celebrated trio of Baptists, William Carey, Joshua Marshman, and William Ward established their base in the tiny Danish colony of Serampore upriver from Calcutta to escape the East India Company's ban on Christian missionary activity. Their aim was conversion, not just in India, but throughout Asia. And as trade between Calcutta and Canton was growing rapidly it is no surprise that a grammar of Chinese should have been compiled in Bengal.

Marshman's grammar was the first work other than Biblical translations to be printed using the moveable metal types developed at Serampore – the first such Chinese font cast in modern times – to replace the woodblock printing technique used earlier.

1814 Serampore: printed at the Mission Press First edition. 4to, pp.[4], xvi, vii, [1, blank], [2, errata], 566, 56. With "Clavis Sinica" as the half-title. Bound in contemporary half calf, neatly rebacked. With presentation inscription "To the Revd. The President, Professors, &c. of Andover College from the author, in token of Christian love. Serampore June 13th 1816", and with the bookplate of Andover Theological Seminary, Newton, Massachusetts.[Brunet III, 1474; Cordier 1661; Diehl 85 (the revised and enlarged edition brought out the same year as the first); Morrison I, 470; Lust 1020; Lowendahl 775.]



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ELEMEN

of the subjunctive. In both instances he like those subjunctive sentences alread particle is understood.

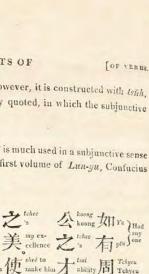
3. The character 如 yu, 'if, though, by both Confucius and Mung. In the says,

已,足 ched's 其 khee 驕 kao worthy 其 khee 驕 vain 觀 kwan of 餘 yn other 且 ts'yé being seen 餘 qualities 且 and 也 yeû 不 poù's 吝 iln

"Had any one the admirable talents of the fish, all his other qualities would in fact be

In this example the conjunction yu, it parts to the sentence the force of the s

Mung abounds with examples of In the first volume that philosopher, in so evident in his contemporaries, migh while yet they blushed at the ignominy



OF VERBS.

使 sheé to tsai Tchyen The nake him 才 ability 图 Tehyen

great Tchyen, but were haughty and selunworthy of a look !" Lun-yu, vol. i.

the first line from the right, imabjunctive mood.

yu, as forming the subjunctive. sisting that the deficiency in virtue be traced to their neglect of virtue, attendant on vice, adds;

CHINESE GRAMMAR. The Subjunctive Mood.

> 質 honouring 福 virtue, 如 like 之 tchee (shame, it) 如 Though 1 the learned. The and prizing on the learned they have been supported by they have

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"Though they may hate the ignominy attendant on vice, still this is far below priz-Mung, vol. i. ing the virtuous, and honouring those truly learned."

In this example yu, in the first line to the right, imparts to the sentence a subjunctive force.

Another example occurs in Mung. After advising the prince whom he was endeavouring to form to virtue, that in preferring or disgracing a man, the voice of those near him should not be regarded, nor even the voice of the mandarines, so much as that of the people at large; and theirs only so as to excite to a thorough examination; he adds,

突 father 為 esteemed 可 khb ke is worthy 然 acting 如 Yu Thus
一時 moder. 民 min 以 cet 彼 hyèn 此 tsé Thus

" If the prince act thus, he will be worthy of being esteemed the father and mother* of his people." Mung, vol. ii.

In this instance yu, the first character to the right, evidently imparts to the sentence the force of the subjunctive mood.

* It is worthy of remark, that thus to be termed 'the father and mother' of those protected or assisted, is common in the Indian languages.

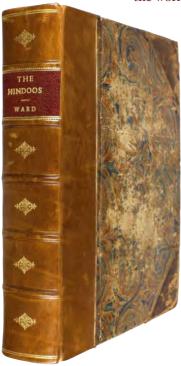
Bbb

1815: The Most Important Work Produced by the Serampore Missionaries

Ward, William.

A View of the History, Literature, and Religion of the Hindoos: including a minute description of their manners and customs, and translations from their principal works.

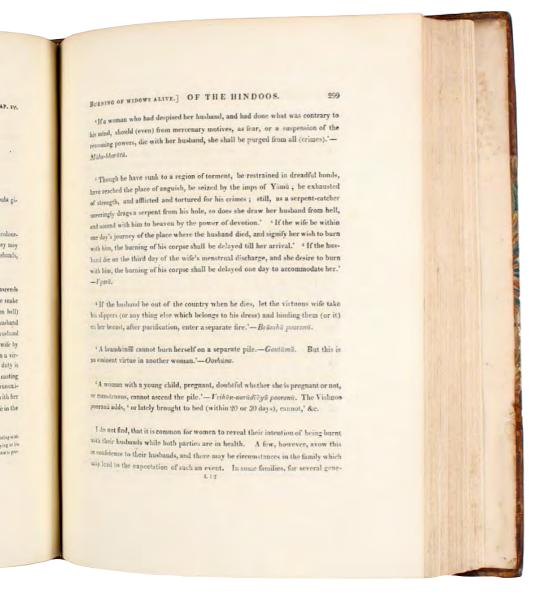
A classic early account of Hindu religion and daily life, by William Ward, 1769-1823, "a man who, though not endowed with genius, was possessed of great capacity for mental toil and physical endurance, just such a man as the world wants".



298 HISTORY, LITERATURE, AND RELIGION, [PARTIN. Cu SECTION XXVIII Burning of Widows alive. THE following and other passages from the Hindoo shastrus have no de ven rise to this singularly shocking practice. O Fire, let these women, with bodies anointed with clarified butter, eyes ed) with stibium, and void of tears, enter thee, the parent of water, that the not be separated from their husbands, but may be in union with excellent he be sinless, and jewels among women.'-Rig-védú. 'There are 35,000,000 hairs on the human body. The woman who the pile with her husband, will remain so many years in heaven.' 'As the catcher draws the serpent from its hole, so she, rescuing her husband (free rejoices with him.' 'The woman who expires on the funeral pile with her purifies the family of her mother, her father, and her husband.' 'If the be a bramhunicide, an ungrateful person, or a murderer of his friend, the burning with him purges away his sins.' 'There is no virtue greater tha tuous* woman's burning herself with her husband.' 'No other effectual known for virtuous women, at any time after the death of their lords, except themselves into the same fire.' 'As long as a woman, in her successive t grations, shall decline burning herself, like a faithful wife, on the same fire deceased lord, so long shall she not be exempted from springing again to li body of some female animal.'- Ungira. • The terms Sadhwee and Shice, here rendered virtuous, are thus explained by Harceth, con her husband in trouble, rejoicing in his jays, neglecting herself when he is gone from home, and death. In the Mitchyl poerson it is said, 'By the favour of a chaste mousan (Sadhwir), the univ served, on which account she is to be regarded by kings and people as a goldess.

1815 Serampore The second edition, carefully abridged, and greatly improved. 4to, pp.(iii), 8, lxxx, 485. Bound in contemporary boards, neatly rebacked. College book-plate on end-paper.

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Ward trained as a printer in Derby and worked there for ten years before being baptised a Baptist at the age of twenty-five. Soon thereafter he became a missionary and sailed with Marshman to India where, in 1799, with William Carey and Joshua Marshman, he founded the Serampore Mission.

He learnt fluent Bengali - "bazaar preaching formed his only relaxation from the toils of the printing office" - and gathered the materials for this work by personal observation, by translations from native works, and from the pundits from all parts of India who were employed on translations at the Serampore press. A contemporary review stated "the authenticity of the facts narrated can admit of no doubt, however revolting may be the enormities displayed to the mind of refined sentiment".

The enduring importance of this study of Hinduism can be seen in the numerous editions published over more than fifty years (See item 75).

Arguably the most important work produced by the Serampore missionaries, this was first published at Calcutta in 1811 under the different title: Account of the writings, religion and manners of the Hindoos.

Ward went on researching and correcting the text for some 20 years.

1817: The Founding Manifesto of the Calcutta School-Book Society

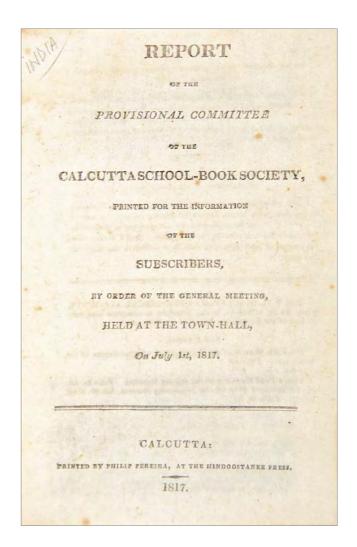
Calcutta School-Book Society

Report of the Provisional Committee of the Calcutta School-Book Society, printed for the information of the subscribers, by order of the general meeting, held in the Town Hall, on July 1st, 1817.

This is the document which led to the formation of one of the earliest and most influential of the school-book societies which sprung up across India under government patronage. These societies gave an enormous fillip to the production of Western-style text-books to satisfy the demand being generated by the proliferation of mission and other schools. By 1821 the Calcutta Society had issued more than 100,000 copies of educational books and pamphlets.

Many leading Bengali intellectuals were associated with the Society, including Mrityunjay Bidyalankar, Tarini Charan Mitra, Ram Komal Sen, and Radhakant Deb. In 1862 the Calcutta School-Book Society merged with the Vernacular Literature Society.

The appendix (longer than the report itself) contains a "sketch of the states and wants of" the various language departments – Bengali, Hindoostanee, Persian, Arabic, and Sanskrit.



APP.

a further impression to half the extent, in order that the native scholars throughout the Upper Provinces' might reap the benefit of their circulation, (which at a rupee a copy would well remunerate the editor,) it would at once promote the objects of our Society and convince the natives of our readiness to second their labors by every liberal aid which our means, confined by other numerous claims, may afford.

Another useful work which merits our attention as being better adapted for beginners, though of a different nature, is 2. الغام - Nisabi Tujnees ool Loghat; ashort philological poem on the linear and verbal resemblances of words; composed by the scholar and poet Jamee, the author of the celebrated commentary on the Cafiyuh and other vo-Juminous works. Tujnees is a branch of philology peculiar to the Arabs and Persians, arising from a similarity in the forms of words, whose signification however depends entirely on the diacritic or vowel points, or on both together; but the latter of which are always omitted in Persian and generally in Arabic.

The four lines which follow, taken from the commencement of the work will at once exhibit a view of the nature of this

ingenious essay :

r.> Khooba nan bur khwan; bumanee - Hibr danishmund dan; r= Khuyr nekoee; r= Khubur agahee, uy sahib khubur P- Jubr puywustuni shikustuh hurchih bashud, dur loghut; na-Heez na-murd ust, wu na Huyyizra bikhoon ziddi zubur.

i. e. Khoobz (is) the bread on table; understand, Hibt, means prudent; Khuyr, (is) goodness; Khubur, information, O man of knowledge: Jabur, (is) the uniting of any thint which is broken, in the dictionary; Heez, (is) impotent; and Huyyiz you may read, has a meaning the reverse of above, (i. e. below.)

The essay is divided into 5 small portions : Tujneesikhull,-Distinction of forms in pronunciation (as above exemplified):

Tuineesi tamm-of forms complete or alike, but having different meanings (e.g.) uyn, the eye, and a fountain; chushmuh, (the same in Persian) &c. Mooturadifut-Synonyms: as rah, rusum, * a way ;-Mugloodi cooll-Anagrams : as norty, speech, and qootn, cotton : and double words, &c. containing altogether about 400 of some of the most useful Persi-Arabia vocables. Their arrangement serves as a sort of memoria technice and the book may usefully occupy the student's time till he comes to regular prose compositions. It has been published with a translation in England by Mr. Hindley, (the compiler of a "Deewani Hafiz,") and sells very dear, though the Persian part with the index to the words of each form occupies no more than 30 leaves 12mo. A correct reprint of it in the same shape will prove a very acceptable gift to young Person

3. The Moontukhboon Nohwi Farsee, is a book of a higher class than the Quwaidi Farsee, and is confined to the more difficult branch of grammar-Persian syntax; and would be as acceptable to Moosulman scholars in general, as the above would be to their juniors. It was compiled by Meer Huydur of Bilgram, 1214, A. H. (about the year 1800,) expressly for his own countrymen, and would occupy in print perhaps 80 leaves, small octave size. Its for ture publication will form a fit subject for the after consideration of the permanent Committee, when other much more

necessary wants have been supplied.

Vocabularies have always been considered a very important branch of philology. Though numerous dictionaries and vocabularies have been published among ourselves, yet the want of compendious lists of Persian and Arabic vocables is universally felt among the natives of India. This vacuum might ba

These and many other greater difficulties which bestrew the path of the Orientalist may well excite a hope of seeing a uniform and simple orthospigraphical system generally adopted. It is a known fact that compositions in the Persia arbitrary or Hindocasanes languages written in the Persian character must be thoroughly understood before they can be read commonly correct.

moniveorreet.

* Since this was written, the permanent Committee have come to the resolution of printing 500 copies of the above work in duodecimo, some of which will be required in the Hindoo College, and the rest distributed through

^{*} The perplexity arising from inattention to these vowel points, &c. which are always understood and therefore to be supplied by the reader, may be well conceived from the following Hindoostance couplet of Sowda, where under the same form (()) four times expressed three different meanings are attached according to the pronunciation:

[&]quot;Yih nuh ho duriya kih jis se goozriye pool bandh-our "Mowji chushmi ashiqan de tor pul men pil-ke pool,"

This is no river which you may cross by a bridge: The waves of lover's eyes would by (their) shock crush the bridge in a moment.

the country, (the cost price 4 annas per copy.)

+ I may add as a farther recommendation of it the comment on the above passage by an esteemed Member, that "from the character of the learned of the comment of the state of the author who is well known and wes one of the law-officers of the Nizamut Edalut, there can be no doubt that his treatise on Persian Grammar and Syntax oright scener or later to be printed." It has been published in part, in an imperfect English version in My. Gladwin's Persian Moonshee,

1816-21: Ram Mohun Roy Seven Tracts and Translations

Roy, Ram Mohun.

- 1) A Defence of Hindoo Theism in reply to the attack of an advocate for Idolatry, at Madras. [bound with]
- 2) A Second Defence of the Monotheistical System of the Veds. In reply to an apology for the present state of Hindoo worship. [and]
- 3) **Translation of an Abridgment of the Vedant,** or Resolution of All the Veds; the most celebrated and revered work of Brahminical Theology; establishing the unity of the supreme being; and that he alone is the object of propitiation and worship. [and]
- 4) **Translation of the Moonduk-Opunishud of the Uthurvu-Ved,** according to the gloss of the celebrated Shunkura-Charyu. [and]
- 5) **Translation of the Kuth-Opunishud, of the Ujoor-Ved,** according to the Gloss of the celebrated Sunkuracharyu. [and]
- 6) An Appeal to the Christian Public, in defence of the "Precepts of Jesus."
- 7) An apology for the pursuit of final beatitude, independently of Brahmunical observances.

Raja Ram Mohun Roy, 1772-1833, was the son of a Vaishnavite landowner in rural Bengal. He studied Bengali, Persian, Arabic, and Sanskrit before taking employment with the East India Company. He became one of the most important thinkers of the early 19th century, and was perhaps the first Indian intellectual to

tackle the conflict between western education and reform, and traditional thought and social structure.

When Roy moved to Calcutta he translated the *Upanishads* into Bengali, he wrote in English against sati, he debated the rights of Hindu women with orthodox scholars and he disputed with missionaries the superiority of Christianity.

Roy was a passionate advocate of Vedanta philosophy which stressed the unity of God as distilled in the *Upanishad* texts, in contrast to the more popular strands of Hinduism. He believed in one omnipotent God and proclaimed this to be the message of the Vedas, the Holy Quran, and the Bible thus offending equally orthodox Hindus and Christian missionaries.

In the first of these seven separately issued tracts, *A defence of Hindoo theism* ..., Roy publishes in full the attack made on him by B. Senkara Sastri, Head English Master at the College of Fort St. George, first made in a letter published in the *Madras Courier* on 20th December 1816, before going on to demolish his argument.

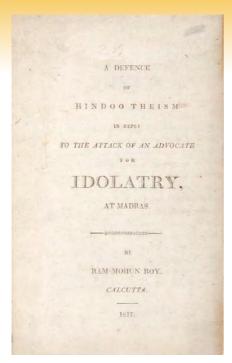
The second tract, A second defence of the monotheistical system of the Veds, is Roy's response to the work of "a learned Brahman now residing in Calcutta" with quotes from the original work throughout. He had published a rejoinder in Bengali a few weeks earlier; this English version contains "some additional remarks".

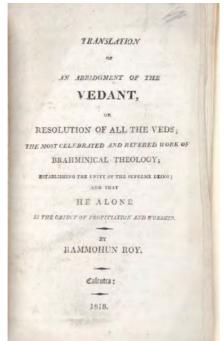
The third, fourth and fifth tracts are translations of Vedanta texts which Roy undertook, as he himself stated, "during the intervals between my controversial engagements with idolators."

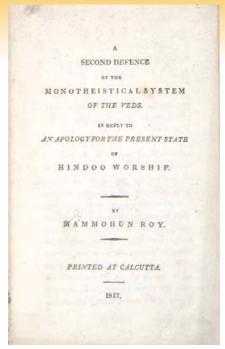
The Serampore Baptist missionary, Joshua Marshman, entered into a heated debate with Roy over the nature

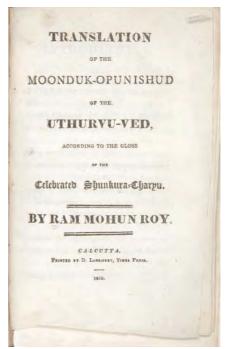
1817-20 Calcutta First editions. Seven tracts bound in two volumes, pp.[iv], 20, 29; [ii], 2, 58; [viii], 21; [ii], iii, 25; [ii], iv, 40; [ii], 32; [2], 3, [1], 3, [1], 4, 4.4.

The fourth tract printed by D. Lankhert, Times Press. The sixth issued under the pseudonym, "A Friend of the Truth." The seventh printed at the Baptist Mission Press, and bears a presentation inscription at head of title page, "From H. Bardwell to Wm. Jenks". Two volumes bound in half calf. Some ancient worm holes in first few pages of first tract.



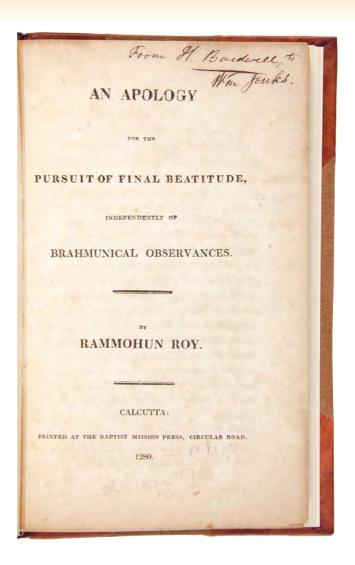






and divinity of Christ. When Roy published *The precepts of Jesus, the guide to peace and happiness* it was bitterly criticized by Marshman in *The Friend of India* as a perversion of the Gospels, for divorcing Christ's ethical teachings from his miracles and divinity. The sixth tract, *An Appeal to the Christian Public* ..., is his response to Marshman's attack which Roy regarded as "unchristian".

In 1815 Roy established at Calcutta the Atmiya Sabha ("Friendly Society") to encourage free discussion of theological issues. At an 1819 meeting of the Society, in the presence of leading members of Calcutta's orthodox Hindu community, Roy defeated a leading Madrasi Brahmin scholar, Subrahmanya Sastri, in a debate on idol worship. The seventh tract, An apology for the pursuit of final beatitude, continues that debate in print, summarizing Roy's argument against Sastri's assertion that "the performances of the duties and rites prescribed by the Shastrus for each class according to their religious order, such as the studies of the Veds and the offering of sacrifices, &c. is absolutely necessary toward the acquisition of a knowledge of God." The text is printed consecutively in Sanskrit (Devanagari script), Sanskrit (Bengali script), Hindi, Bengali, and English.



Translation

OF THE

KUTH-OPUNISHUD,

OF THE

UJOOR=VED,

According to the Gloss

OF THE

Celebrated Sunkuracharyu,

BY RAMMOHUN ROY.

AN APPEAL

TO

THE CHRISTIAN PUBLIC,

IN DEFENCE OF THE

"PRECEPTS OF JESUS."

BY

A FRIEND TO TRUTH.

PRINTED AT CALCUTTA:

1820.

[Dasatir-nama] The Desatir or sacred writings of the ancient Persian prophets;

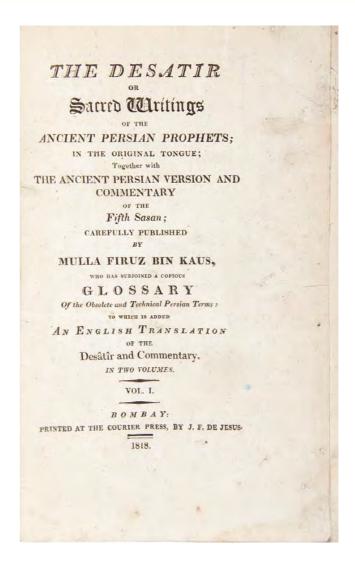
in the original tongue; together with the ancient Persian version and commentary of the fifth Sasan; carefully published by Mulla Firuz bin Kaus, who has subjoined a copious glossary of the obsolete and technical Persian terms: to which is added an English translation of the Desatir and commentary.

The Desatir is a sixteenth century work claiming to date from the Sasanian period, one of several works originating from an Indian milieu of mystic Zoroastrianism which attempted to show that a mystical form of Zoroastrianism preceded the 'historical' form.

According to the preface, the then only known manuscript of this work was purchased in Isfahan "about forty-five years ago, from one Agha Muhammed Taher, a bookseller", by Molla Kavus, father of the publisher Mulla Firuz bin Kaus.

This, the first printed edition, claimed the support of Sir William Jones, Jonathan Duncan, late Governor of Bombay, and Sir John Malcolm. Publication gave some credibility and influence in Parsee circles to the spurious work, but subsequent research has shown that it has no connection with the authentic ancient literature of Zoroastrianism. The manuscript is thought to have been fabricated during the reign of the Mughal emperor Akbar whose search for an ecumenical religion encouraged religious invention of this kind. The text is written in an ostensibly secret coded language.

It is not known whether this was published in misguided belief, or whether it represents an early attempt to increase the commercial value of a dubious manuscript.



1818 Bombay: printed at the Courier Press, by J. F. de Jesus First edition. Two volumes bound in one, pp.316, (iv): iii, ix, [5, subscriber list], [1], 203, 81. Bound in contemporary red reverse calf, marbled boards. Original label pasted to spine.

Bookplate recording presentation to "St. Augustine's College Library by the Rev. Thomas Robinson, D. D., Late Archdeacon of Madras", and another for the library itself. [Encycl. Iranica Vol. III (1989) pp.185-7 and Vol. VII (1994) p.85.]

دسا تبم آسها ني بقرزابادو خشور ا ن وخشور

(۱) هو زامېم قد من د ان هنر هنر ما س و زما س هر شېو و هرد يو ر ۴ پنا هېم به يزد ان از منش و خو يې به و زشت گېم ۱۰ کننده بر ۱۱ ناخو ب يې نده ۲ ر تج د ينده ۱ زا ر رساننده (۲) فد شېد شيتاي هر شنده هر ششگر زمريان فر اهېد و ر ۴ بنام ايز د بخشا ينده و بخشا يشگر مهر بان داد گر (۳) فد شتا ک لا رنگ څ بنام يزد ان (۲) پېزالجام منردام لد د وام شالشت چېزا که ا د جم هو که يا برد يو بي يو د ايزد نتوان د انست چنا نکد هست جزاو که باره څ يي بود ايزد نتوان د انست چنا نکد هست جزاو که باره

SUBSCRIBERS

O THE DESATIR

HIS ROYAL HIGHNESS
THE PRINCE REGENT.

TWO COPIES.

THE MOST NOBLE

MARQUES OF HASTINGS, K. G.

GOVERNOR GENERAL OF INDIA.

SIX COPIES.

GOVERNMENT OF BOMBAY,

ONE HUNDRED COPIES.

1820: A Contemporary Eye-witness Account of the Pindari Wars

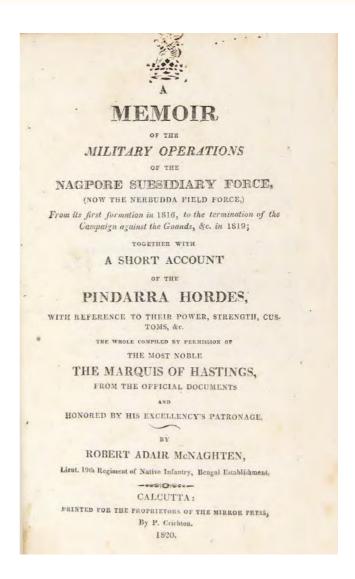
McNaghten, Robert Adair.

A Memoir of the Military Operations of the Nagpore Subsidiary Force, (now the Nerbudda Field Force) from its first formation in 1816, to the termination of the Campaign against the Goands, &c. in 1819; together with a short account of the Pindarra Hordes, with reference to their power, strength, customs, &c. The whole account compiled by permission of the most noble the Marquess of Hastings, from the official documents and honored by his excellency's patronage.

A contemporary eye-witness account by Lieutenant McNaghten, 61st Bengal Native Infantry, of his own experiences during the Third Anglo-Maratha War, otherwise known as the Pindari War, 1817-18.

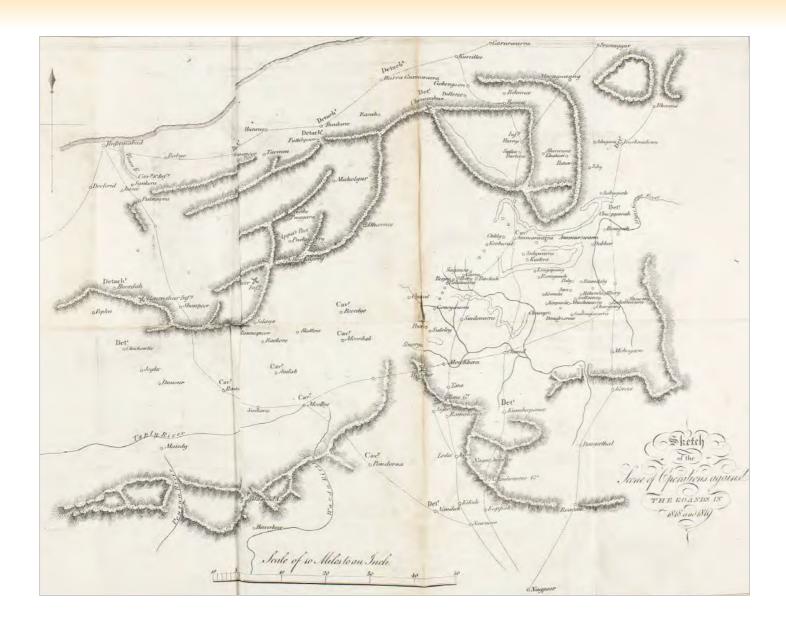
The Pindaris, formidable bands of horsemen, were initially allies of the Marathas, but became increasingly independent and plundered British territory on a regular basis. By the end of this campaign they had been eradicated as a threat.

McNaghten coupled his military service with a career in Calcutta journalism, being editor of both *The Hurkaru* and *The Englishman*. The Nagpore Subsidiary Force was formed in 1816 following a treaty of alliance with Appa Sahib, the ruler of Nagpur in Central India.



1820 Calcutta: printed for the Proprietors of the Mirror Press, by P. Crichton First edition. pp.xxi, [i], 338, lxxxvii, [1], 2 folding maps. Bound in contemporary half calf, gilt, neat repairs to spine and corners.

Occasional ink annotation in a contemporary hand. [COPAC shows one copy only in the British Library.]



1822: The King of Oudh's Dictionary from his Royal Lucknow Press

Ghaziuddin Haidar, Nawab of Oudh. **Haft qulzum.** [Seven seas: a dictionary and grammar of the Persian language.]

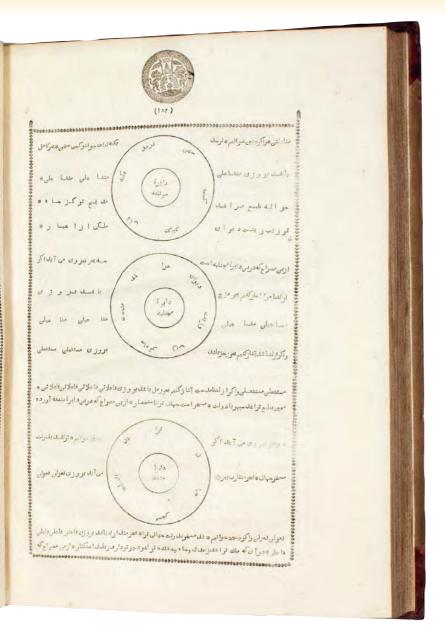
This magnificent dictionary is undoubtedly the finest product of the Lucknow Matba'e Sultani, one of the earliest private royal presses in India, established by Ghaziuddin Haider, Nawab of Oudh, in 1817.



Haft qulzum is a superb, large, and comprehensive dictionary of Persian compiled by the king of Oudh, and arranged and edited by Mawlawi Qabul Mohammad. It contains some 27,709 entries. Every single printed page proudly bears the coat-of-arms of the royal house of Oudh with its distinctive double fish motif. The work is beautifully type-set, being produced before the press switched to the new technology of lithography around 1830.

1822 Lucknow: Matba' e Sultani First edition. Folio (39 x 28 cm), seven parts bound in three volumes, pp.[v], [2], 354, [2], [iii], 243, [2], [1]; 245, 179, 180; 161, 229. The Signet Library copy presented by George Swinton, Chief Secretary to the Government of Bengal in the early 1830s. With a 4-page manuscript note inserted at front of Volume 1 containing the "substance of a letter from the King of Oude relative to the Huft Koolzoom". Bound in contemporary half leather, plain boards, spines neatly repaired. Minor spotting to extremities. [Edwards, column 241]

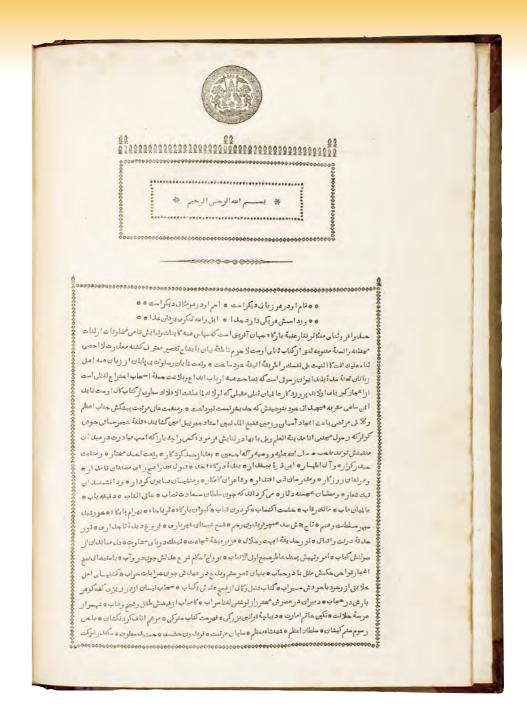
بهار التواجر وانامي أيال كوا والتظاملك بالشلاب ودان فاعلات منتعلى فاعلات مفتعلن واكرازعانال آغا وكنم احرمهيت باغلابه ووان مفاعلى ملاتن مفاعلن فعلاتن ه بال الكه من لمرز إليم بالعن سفن كون ه ولعك درس ثنا ي دومي كنم تكواره از بن مصراع مه اس بدو و ن من آ يلدا كو كه به قسوا بر استفي هر اثنات من ٥ المدو قو به با ناسير و و ان فعلا ثن فعلا ثن مذاعلي و اكر جدين عنواتم كه ٥ استفن در ونات من لدراير ٥ اسر عليك با عليور و ال دملا في مقاعان دملا في اغار في است بال اقت موابوت "في ٥ بيومن بدر من مل مرتو كفته ام اشعار ٥ ذكى نها شم اكرمه تواو ذكالشوم ٥ دقول سلمان كان شال سليم ا: اعدار ٥ ن عن اعل سنن كلت كس منين بيتي ه فله ماو قلم واعل بيت مرهمار ه شايانا اروقت سفن باشم قراا زاهل بيت ه بوس عند كدر المدار ومنا اهل بيت د و إن بيت صنعت عقل الاقتماس وحسى الاشاوت يصرو مل اعلاني فاعلا أن فاعلن است ه هميشه تأكه بو دهاية و من وده مادا م تأكه نا يك فلله بوودوار ٥ موادجتر فسيا رطل أن شود جون تير صيناتكه جهرة صهم مغيرا زان جون قارة توكا مكار دواله فدهم اليت ورمان بر ع توالم دارى وباهل م آلت على منكار ٥ تاكري ومن والواد باشاد ٥ تاملك مهان والمدار باشاده رون بهت سنعت تشمين وتفييه كذابت وقرديف وتوشيم واعزاديب مكفوف منعول مفاعيل فاعلاتن است النامل توكفادات دوراز وبادا ٥ درمانك وزي كفاد دبوزو اردمانام بادبدر مان اي توكر دون ٥ ديست مكرنوآمان دمه شده وعواره يم ا و سعاب دات طرف بسته او كوهره كه او بواى كفت تعل يسته يو احجاره ود عدارت تود عورومن الرسانق ع اسود عقيرت قوبا ي دشين الرمسارة كشاد دياد كو دوك بسته دفو يس اكتفاده دست حكمت بسته با مد دسس دو اين بيت صفعت حسن ماشاع وتنصيرهاى ومثلون وطرد وعكس

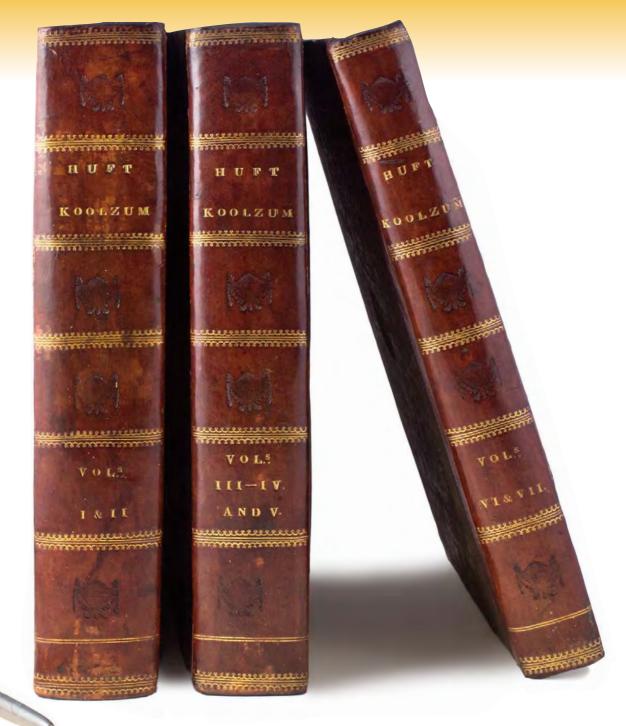


Substance of a letter from the Store of Under relative to the high Reclien.

Then my youth which is the foundations of Store which when the foundations of Store white are laid Surgared store confirmed a task for literature, that my love of tooks became a swand nature to me that most of all was Sattached to Theleloqueal shudies, for Declinaries are as a rust and deep ocean, from which the pearloof through the exertion to the Divers of themask. Mithout the help of an acquaintance with this ocean, twen though all the other seas of seince be explored that

A manuscript note explains the Nawab's fascination from his youth with books, literature and especially philology and lexicography: "Dictionaries are as a vast and deep ocean, from which the pearls of knowledge are to be extracted without much exertion to the divers of thought." Publishing such a large and comprehensive dictionary was the fulfilment of a long-held ambition. The Nawab explains the origin of the title thus: "Because philology is the ruling principle and basis of all science as water is of life (according to the verse in the Coran "I have made of water all things that have life"), so that water is the fundamental principle of animated nature, I have named this work, the Huft Koolzoom or Seven Seas."





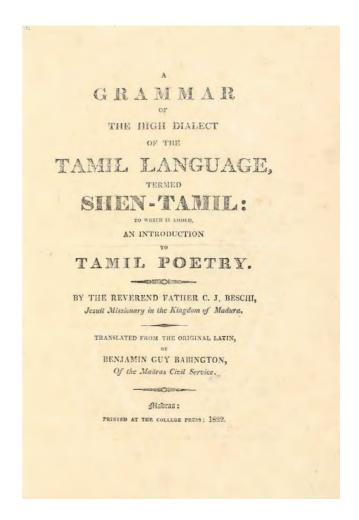
1822: "... published in very small numbers and are rare or impossible to find ..."

Beschi, Constanzo.

A Grammar of the high dialect of the Tamil Language, termed Shen-Tamil: to which is added an introduction to Tamil poetry. Translated from the original Latin, by Benjamin Guy Babington.

Beschi's grammars were translated from the Latin and published a century after their compilation, and 'pressed into service' for the teaching of students in the College of Fort St. George. A bias towards Persian and Hindustani as being more universally useful and offering greater career prospects for newly arrived East India Company servants had led to the Government of Madras failing to encourage or sponsor the printing of new learning aids in Tamil. These early Madras imprints are very scarce: "As to the College Press, the difficulty is that the works were published in very small numbers and are rare or impossible to find" (Thomas R. Trautmann, Languages & nations: the Dravidian proof in colonial Madras (Berkeley: University of California Press, 2006), p. 140).

The first sequence comprises the translator's preface and the author's introduction. As the translator stresses, there can be no serious understanding of South Indian culture without first knowing classical Tamil: "For those who aspire to read their works of science, or to explore their systems of morality, an acquaintance with the Shen Tamil, or polished dialect, in which all their valuable books were written, and all their learning is contained, is quite indispensable". The translator, Benjamin Guy Babington, was Assistant to the Secretary to the Board of Revenue at Madras 1812-22, before returning to London to take up medicine and become the founding father of modern epidemiology.



1822 Madras: printed at the College Press First edition. 4to, pp.xii, 117, [1, blank], v (contents), [1, blank].

Bound in Indian calf, with CMS (Church Missionary Society) Library stamp on end-paper.

1824: A Talented Amateur Poet and Artist

Atkinson, James.

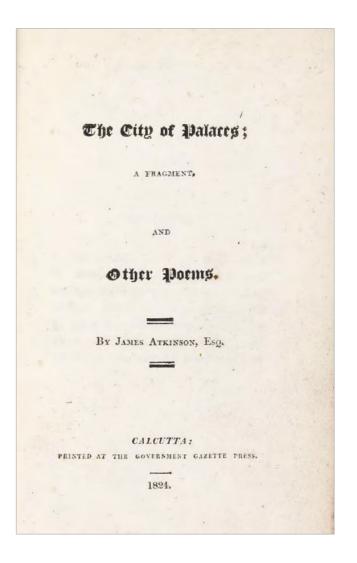
The city of palaces; a fragment, and other poems.

ames Atkinson, 1780-1852, joined the Bengal Medical Service in 1805, and spent eight years as a surgeon. After studying Persian he changed career to become Assay Master of the Mint, and, in 1818, professor of Persian at Fort William College, and superintendent of the Government Gazette Press. He served as surgeon with the army of the Indus, and, as an artist of merit, published the magnificent pictorial record, *Sketches in Afghanistan*. Atkinson was a prolific poet, and translator of verse from both Persian and Italian.

This scarce volume includes three poems inspired by Lord Minto, who joined Burke in his attack on Warren Hastings, and was Governor-General, 1807-13. It also reprints Minto's own verse addressed to Atkinson.

III.

The Sovereign's bounty soon was buzzed about,
It seemed a token of the Sage's piety;
All envied his good fortune;—those without
Merit at all disputed its propriety,
With bitterness and scorn; they had no doubt
It was a quiz upon him, yet in quiet he
Bore his gay honors, careless of their railing,
A godly man, unstained by human failing.



1824: Rare Dakhni Translation of the Anvar-i Suhaili

Husain Va'iz, Kashifi; Muhammad Ibrahim (Translator) [Anvar-i suhaili] Dukhnee Unwari Soheilee.

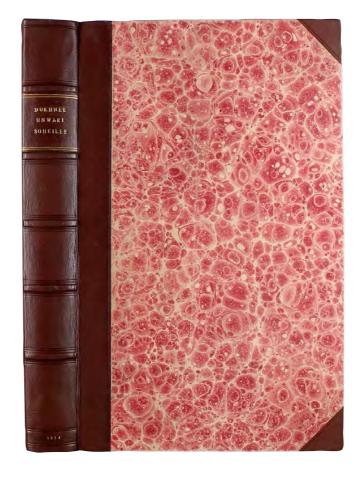
A translation into the Dukhnee tongue, of the Persian Unwari Soheilee for the use of the military officers on the Madras establishment. By order of the Board of Superintendence for the College of Fort Saint George. By Mohummud Ibraheem, Moonshee.

This collection of moral tales originally composed in Persian at the end of the fifteenth century belongs to the same family as the Sanskrit *Pañcatantra* and the Arabic *Kalilah wa dimnah*. It became more popular in India than Iran and many adaptations and translations were produced, including one by Abu'l Fazl for the Mughal emperor Akbar. It also became a standard set text for Indian Army and Indian Civil Service examinations.

For this version of *Anvar-i Suhaili*, Maulvi Muhammad Ibrahim from Bijapur, spent some three years travelling all over the Deccan collecting words and phrases that were only in use in the southern dialect of Urdu called Dakhni.

A glossary of Dakhni words with their 'northern' Urdu equivalents is appended. John Shakespear took many words from this work for the third and fourth editions of his celebrated Urdu-English dictionary.





1824 Madras: printed at the College Press First edition. Folio, pp.[2], 441, [1]. Naskhi script. Bound in modern half morocco, marbled boards. Title and first few pages lightly browned.

[Garcin de Tassy Vol.2, pp.359-361; COPAC lists only Cambridge and Edinburgh.]



1824: First Book Printed in India to contain Lithographic Plates

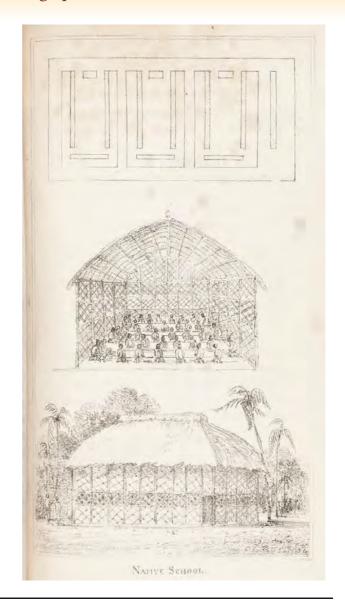
Lushington, Charles.

The history, design, and present state of the religious, benevolent and charitable institutions, founded by the British in Calcutta and its vicinity.

delled on Anthony Highmore's 1810 Pietas Londinensis, and intended as "a practical refutation of the charge of indifference to the interests of the natives", this book contains summaries of the work and achievements of some thirty or more Calcutta institutions arranged into three categories: Religious (i.e. Christian) including the Calcutta Auxiliary Bible Society, the Calcutta Diocesan Committee of the Society for Promoting Christian Knowledge, the Calcutta Baptist Missionary Society, and Bishop's College; Benevolent (i.e. mostly educational) including Government Sanskrit College, the Calcutta Madrassah, the Calcutta School Book Society, the Bengal Military Orphan Society, and the Lord Clive Fund; and Charitable (i.e. mostly medical) including Presidency General Hospital, the Native Hospital, the Government Establishment for Vaccination, and the School for Native Doctors.

Charles Lushington arrived in India in 1801 as a servant of the East India Company, rising to become Private Secretary to the Governor General and Chief Secretary to the Government of India.

This appears to be the first book printed in India to contain lithographic plates, published the year before Grierson's *The Seat of War in the East*. The plates are of Bishop's College, a Native School, the front elevation of the Hindoo College, and the Military Orphan School. The plan is of Hindoo College.



1824 Calcutta: printed at the Hindostanee Press by G. Pritchard First edition. pp. 9. [3], 348, lxxx, errata leaf, frontispiece, 3 plates, plan. Bound in later half calf, cloth boards. Original green front wrapper bound in.

Bookstamps on title of "Education Department Library", and manuscript inscription on end paper, "Presented by Horace Grant Esq."



BISHOPS COLLEGE



MILITARY ORPHAN SCHOOL

1827: A History of Armenia

Chamich, Father Michael.

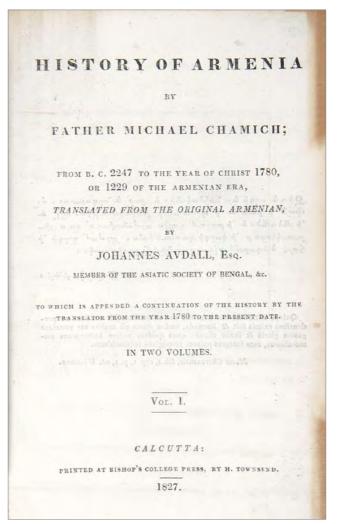
History of Armenia from B.C. 2247 to the Year of Christ 1780, or 1229 of the Armenian Era, translated from the original Armenian by Johannes Avdall ... to which is appended a continuation ... to the present date.

The first English translation of the first critical history of Armenia. Michael Chamich, sometimes named Tchantchian, a native of Istanbul, migrated to Venice where he joined the Catholic Mukhitarian Society on the island of San Lazaro. His history was first published in Armenian in 1784. This edition was translated from the abridgement of 1811.

Armenians had traded to India from ancient times, and formed a large community in and around Calcutta by the mid eighteenth century. The Armenian College was founded in 1821.

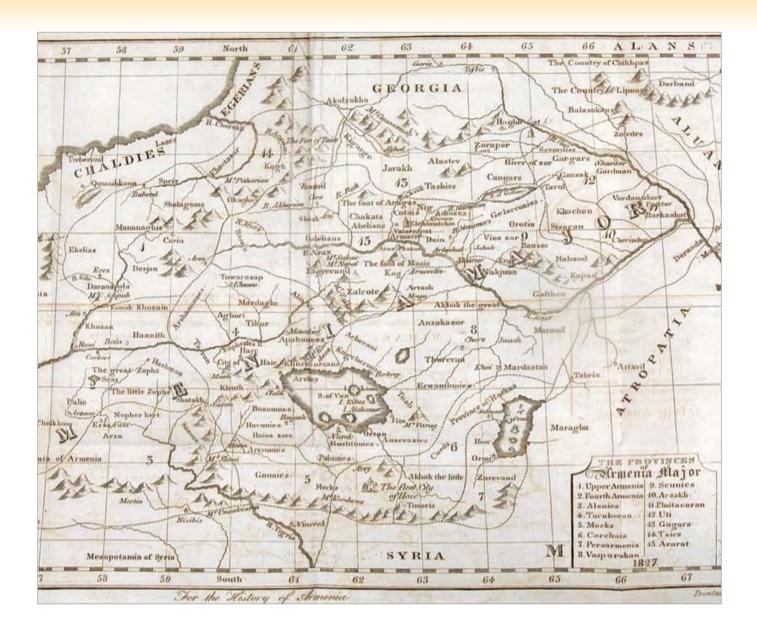
The movement for the restoration of an Armenian homeland began in India.





1827 Calcutta: printed at Bishop's College Press, by H. Townsend First edition in English. Two volumes, 8vo, pp. lxi, 414; xiv, 565 including 9 page list of subscribers, folding engraved map by P. Savignac, two folding plates by E. de la Combe

Modern half calf with marbled boards, blindstamped decoration in compartments on spine with maroon and dark green lettering pieces. This copy with p.97/98 (f.O1) in volume 1 a cancel. [Brunet V, 685.]



1827: A Detailed Record of Traditional Law and Custom amongst the Deccani Hindus

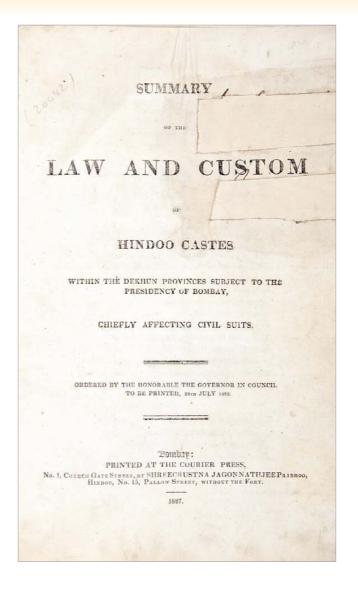
Steele, Arthur.

Summary of the law and custom of Hindoo castes within the Dekhun provinces subject to the Presidency of Bombay, chiefly affecting Civil Suits. Ordered by the Honorable the Governor in Council to be printed, 29th July 1826.

This work on the newly-conquered parts of the Deccan formed part of the process of gathering together indigenous legal sources and traditions, an essential foundation for the dispensing of justice in British India. It was inspired by Sir William Jones' 1788 proposal for the compilation "on the model of the Pandects of Justinian" of a digest of all Sanskrit written legal texts (dharmashastra), and the unwritten legal traditions preserved orally within different caste communities, and provides a detailed record of traditional law and custom amongst Deccani Hindus.

The first appendix is on the customs of particular castes of Poona; the second, by John Warden, is on the customs of Gosawees or Gosaeens.

The following enumeration has been prepared partly from the Brahminical books consulted on the subject, and partly from local enquiries. It is to be observed that those Castes only which are known to exist in or near Poona come under the latter denomination. The relative order of the whole is settled agreeably to the criteria mentioned in the Preface, to which the reader is referred for further general information.



1827 Bombay: printed at the Courier Press, No.1, Church Gate Street, by Shreecrustna Jagonnathjee Prabhoo, Hindoo, No. 15, Pallow Street, without the Fort First edition. Folio, pp.[ii], xvii, [3], 331, [3], 71, [1], 15, [1].

Rebound in half morocco, retaining contemporary rear marbled board. Two cuts removed from title page and crudely repaired (not affecting text).

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families and subsist by begging, especially near sacred rivers, or trade, making profitable pilgrimages round the country.

Brahmuns becoming Byragee do not wear the Sindee nor jenwa—Byragees put the Gopeechundun mark on their fore-lieads, or wear a necklace of Toolsee-wood—they profess the worship of Vishnoo, give as a blessing the word Jysreeram, and consider the touch of a Mhar pollution.

The Ryuts of a village sometimes built a Muth and endowed it, with the approbation of the late Government. No instance is known of the sale of a Headship of a Muth.

For an account of the Gosaens, see the Appendix,

Rajgooroo—they are directed to teach the Rajas' sons the use of weapons.

This Caste is very little known—the title is found as an adnam (affix name) among some Koonbees, but not connected with the profession—Such teachers to chieftains may receive this name, or the general one of Wustad.

Gooruwu-Siw-oopasuk Brahmun and Soodr Kulawantin.

To be estimated below Soodrus—Directed to perform the Pooja of Siw, to apply bhusm (ashes of cowdung) and Roodrakshurdhan to their bodies,—and to receive offerings of food, grain &c. brought to the god Siw by his worshippers.

On this last account the Caste is to be held lower than Soodrus.

At present this Caste act as Poojarces, receiving the offerings brought to Temples of Siw, Marotee or Hunooman as food for the god—such offerings are termed Nywedy—The Poojarce or Urchuk is not every where a Wuttundar or Goomashta. The ceremony of Ubhishek (ablution) four times a month is usually performed by an Oopadya Brahmun, receiving Wurshasuns &c. for the duty—others beat drums &c. in the Ootsaa when Brahmuns are invited and fed, and tales in honor of the god recited—others sell prepared leaves for Brahmuns' dinners.

The

The Poojarees of Bhyroba are generally Koonbees or Gosacens—Those of Venkoba, Vitoba (Vishnoo) and Gunputtee, usually Brahmuns only.

Brahmunjace—Brahmun and Soodru—(S.) Dascepootr.

To be estimated below Soodrus—to serve the other four Castes and cultivate the land.

Some of these at present are in service; others trade; others cultivate.

Neech Sonar—Brahmun and Soodru—(8.) Nishad parswa
—Estimated below Soodrus—Directed to kill impure jungle animals, and eat them as food—also to make articles of Jewellery.

Dewagun, Ahir,	These varieties of Sonars cat flesh and	
Lar, Wys	nufacture metals, trade, or act as Sura	ffs.

CASTES IN ESTIMATION LOWER THAN KOONBEES.

Goulee—Brahmun and Maheshy, (S.) Ubheer—To subsist by keeping Cows and selling the milk, butter, Ghee, &c.

Ahir Goulee, Kokune Do. Lingaet Do.	Castes of these names exist in this country following the above occupation.	=	41
	following the above occupation.		49

Nhawe Kushekur—Brahmun and Soodru, unmarried—(S.)
Napit—Equal to Soodrus—occupation to shave the hair from the head to the middle.

Nhawe Gungateerkur—Magudh and Oogru (S.) Napit Koontul—At eclipses &c. of the Sun, and on the death of parents, on account of Penance or Ugneehotr sacrifice, to shave the hair, moustaches &c. of pilgrims to sacred places, as Nasik and on the Gunga river.

Neech

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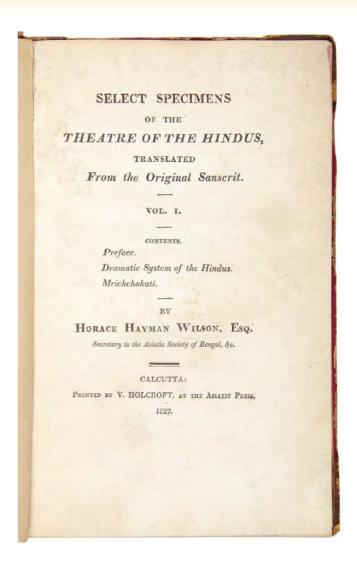
1827: The First Anthology of Sanskrit Drama in Translation

Wilson, Horace Hayman (Translator). **Select Specimens of the Theatre of the Hindus,**Translated from the Original Sanskrit.

The first English translations of six of the best-known of all Sanskrit dramas: Sudraka's *Mrcchakatika*, Kalidasa's *Vikramorvashi*, Bhavabhuti's *Malatimadhava* and *Uttararamacarita*, Visakhadatta's *Mudrarakshasa*, and Harsha's *Ratnavali*, with an introduction by the translator on the dramatic system of the Hindus. Each play has a separate title-page, suggesting they were also available individually, possibly before being published in this 'collected edition'. An appendix provides a short account of twenty-three further plays.

Horace Hayman Wilson, 1786-1860, went to India in 1808 as an assistant-surgeon on the East India Company's Bengal establishment, and rapidly developed a serious interest in India's linguistic and literary heritage. He was appointed Secretary of the Asiatic Society of Bengal in 1811. He published the Sanskrit text and English translation of Kalidasa's *Meghaduta* in 1813, and the first Sanskrit-English dictionary in 1819.





1827 Calcutta: printed by V. Holcroft, at the Asiatic Press First collected edition. Three volumes, pp.[4], xi, [1], 79, [1], [vi], 204; [4], 105, [3], iv, 133, [5], ix, [1], 114; [6], 156, [4], vi, 77, [1], 107, [1]. Bound in contemporary half morocco, extremities rubbed. Some light dampstaining to text of volume one.

With the (duplicate) bookstamp of the Athenaeum Library on reverse of title in each volume. The first volume also has the bookplate of William P. Malm. [Diehl 220-222.]

(103)

As long as lives Chánakya, far removed From Chandragupta.

Sak. (To Rákshusa.) What need further doubt: It cannot be, that Maurya who has placed His foot on prostrate kings, and proudly trod On moony diadems—should bear contempt,

And insult from a servant, and though Chánakya, Be of obdurate temperament, he knows What pains one vow has cost him, and may pause, Ere he again indulge his fiery nature, To weigh the turns of ever slippery fortune.

Rak. You rightly judge—I will be satisfied.
Go lead this faithful messenger within,
And let him taste repose.

Sak. I shall obey.

[Exit with Courier.

Rak. Now to the prince.

(Going is met by Malayaketu and Bhagurayana advancing)

Mak. Behold him here my lord.

I come to save your excellency trouble.

Rak. To do me honour-please your highness sit.

Mal. I trust the indisposition that ere while Afflicted you, is now subdued.

Rak. Impossible,

Until the style of Highness—howe'er graced By your high bearing, be exchanged for that Of Majesty, more fitted to your worth.

Mal. Tis long,

Your excellency has pronounced such change Is feasible—when will it be effected. We gather here a formidable host, TO

HIS MOST GRACIOUS MAJESTY,

GEORGE THE IVTH,

AS

The Patron of Oriental Literature,

THIS ATTEMPT

TO FAMILIARISE HIS BRITISH SUBJECTS

WITH

THE MANNERS AND FEELINGS
OF THEIR FELLOW SUBJECTS IN THE EAST,

IS

MOST RESPECTFULLY INSCRIBED

BY

THE TRANSLATOR.

CALCUTTA, 16th May, 1827.

1828: Biography of a Medieval Hindu Warrior, from The Asiatic Lithographic Company

Lal Kavi; Pogson, W.R.

A History of the Boondelas.

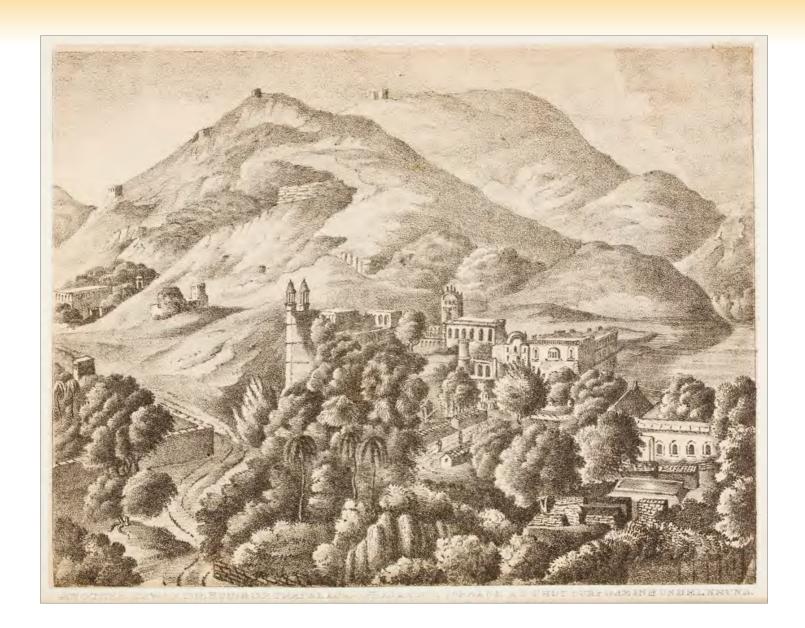
A translation from the medieval Hindi work *Chat-raprakasha* ("The splendour of Chatra(sal)"), a biography by one Lal Kavi of the 17th century Bundela chieftain Chatrasal, who was renowned as an implacable opponent of Mughal rule. The Bundelas were a Rajput tribe who ruled several states in Central India in the region still known as Bundelkhand.

This book is an interesting example of the combination of two printing technologies – typography and lithography – and two presses, as used in Calcutta in the early 19th century to produce the first illustrated books printed in India at an affordable price.

Pogson, a Captain in the 47th Bengal Native Infantry, died at Benares in 1843 after 38 years' service in India.

Manuscript inscriptions at head of title-page and on front end paper show that this copy was presented to the Library of the Royal Asiatic Society on 6th February 1830. The Library's stamp appears on the dedication leaf. It was subsequently sold as a duplicate from the Library on 14th November 1865 and acquired by Osmond de Beauvoir Priaulx, scion of one of the wealthiest families in Guernsey, lawyer, spiritualist, and friend of the novelist Thackeray. In 1889 he bequeathed his house and book collection to the island to be the free public library which it still is today. Priaulx's personal bookplate and the Priaulx Library's stamp are both inside front cover.





1828: Superb Nastaliq Lithography from the Bombay Native Education Society

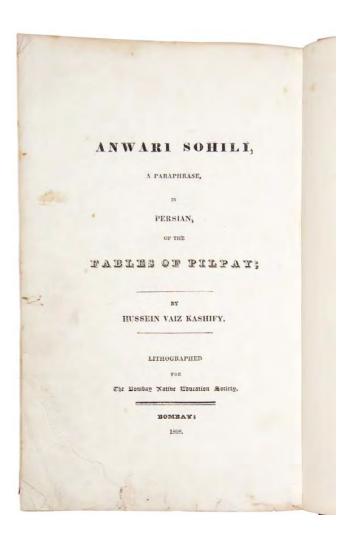
Husain Vaiz, Kashifi.

[Anvar-i suhaili.] Anwari sohili,

a paraphrase in Persian, of the fables of Pilpay; by Hussein Vaiz Kashify.

This famous work, written for the guidance of princes, contains some one hundred stories dealing with the punishment of evil doers, the benefits of friendship and cooperation, the dangers of carelessness and haste, and the importance for rulers of avoiding traitors and slanderers, of showing clemency and rewarding the just, of exhibiting gravity, calm and composure, and vigilance in observing the doings of enemies.

This superb example of early Bombay Nastaliq lithography was commissioned by the Bombay Native Education Society. Originally founded in 1822 as the Bombay Native School Book and School Society under the patronage of the Governor of Bombay, Mountstuart Elphinstone, the Society's purpose was to contribute to the improvement of Indian education by the provision of suitable books of instruction in both English and regional languages. The prime mover of the Society in its early days was Captain George Jervis, who edited this volume together with Mirza Hasan Shirazi.



وزيران وثب وقت يا رَاخِتْ نوم بِن فالوَكَيْتُ الْمُروى رَاخِتْ زنی اضاطات و نیای دو که مرکزاز و توسسه ی رنگاره صبحاميه كيشينكف بروثينب كوبروناتي كدكارشب أرافرشد كريانين اوبانساد كانوت اوتيغ ريريز. اینت برگذشتمن کرنهای بازگشره ولئون وجوار توانده بدوستی و گیتی امیدوار می باشیم النجعن بوهاسي بدان مرزوكراي اورنجي برند باغربود وما بود وغصه زيان وسود اوخورند وزوزيدكه مرااز مة ومن تالطت نئك المووز أفيدول بزلوي ونها تفت أنداره كرورتك الموجود وعاش الم سودون نك بثت و ناين فسول ستاع فورب اطراط فلا تسترده والسب ح الاست فالمارة بعدارينا فأشارها براج صحابي شاكرهم وكبوتري بامن دوستي وشتهجت وموساتي مصاحبت ولأع كنجيث واراغ بامريحا يتلطف ومروت أوباكثه السيادا اربوسنان غاونت ادبس سيده وذكرى سجعات محارله خلق توثيقا نبا إدتهم كدام سادت بأشرف مجاورت تومواز تواكر وكدام شرت بهجت مواصلت تو ومتعابروا كث وموافت وخواست مواار نعادت الأقات ومواستي المهروا أوحثت غرب اذبم أرددنا يولا مادواتنا ومن امب وارى من تروافت ومرافت وسيروات كه شايى كارى معبت ويشت غريماري وشواروور و نيام يسيح منا وي ون مجال الم أميساغ حيات افروشات بروافينت بالشسع جال توعثق ميازم شواندبو ووسيسي غمرا فراق وثيقان وحجزان جدمان رابري شواندكر والستشكر بعداها كدارفاله ولَ الْحُرْت كل ولت الشَّلْعَة كِوْت وشب يرور و يُحْت بصب وشراى جالاً كل عِن وَمَا وَمُواسِمِ اللَّهِ مِن وَالْمُواسِمِ مِن اللَّهِ اللَّلَّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال راحت مذلث

1828-31: A Unique Complete Set of D'Oyly's Indian Sports

D'Oyly, Sir Charles.

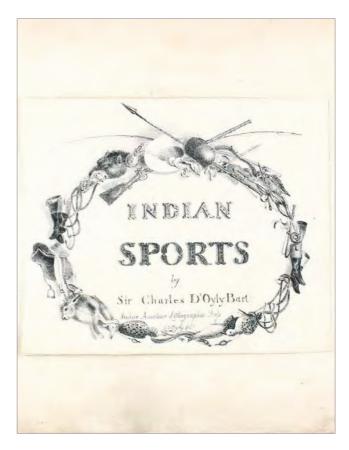
Indian sports.

Charles D'Oyly was the best-known and most productive amateur British artist in India in the early 19th century. While acting as the East India Company's Opium Agent and later Commercial Resident at Patna, he founded the "Behar School of Athens", a light-hearted society of dilettanti artists like his wife and himself and his friend Christopher Webb Smith.

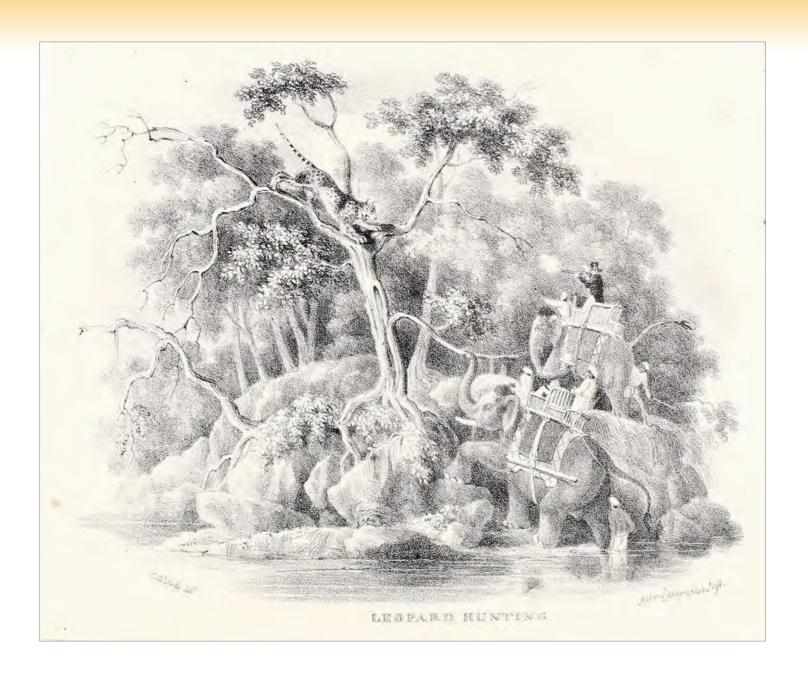
D'Oyly was the first artist to publish his own works through the newly-arrived medium of lithography. His first press sank to the bottom of the Ganges in a squall while being transported up-river from Calcutta, but a replacement was delivered in September 1826. Most of D'Oyly's output comprised picturesque landscape and river scenes, but the leisure pursuits of hunting, shooting and fishing also featured prominently. Besides *Indian Sports*, he produced with Smith *Oriental ornithology* and *The feathered game of Hindostan*.

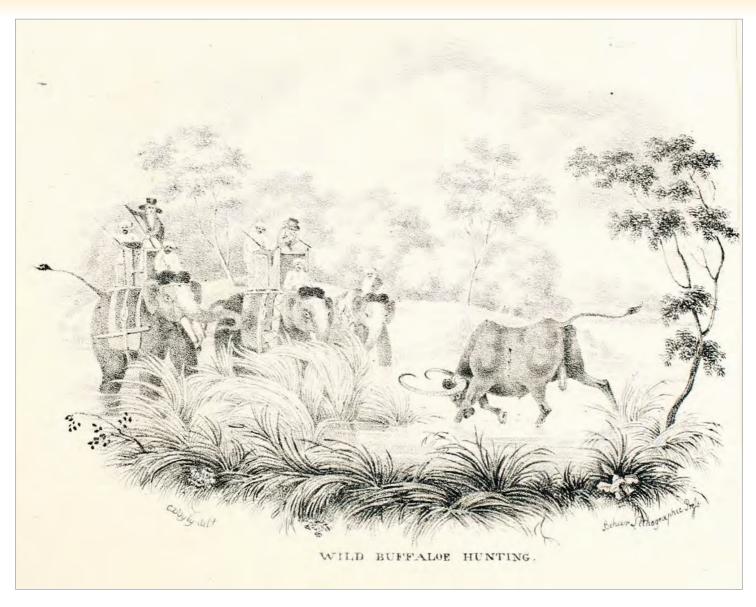
This is the only known surviving set of all three numbers of *Indian Sports*. The second number is much rarer than the first, and the third has not been recorded in a complete copy. A large scrapbook of D'Oyly's prints in the British Library includes 8 of the plates from the third number, but lacks two and the lithographed title-page. Losty only refers to the "putative" third number, "commenced but never published". Although the title-page to the third number carries the date 9th October 1830, one of the plates is dated 10th September 1831—this could be a printing error as the other dated plates fall between September 1829 and October 1830.

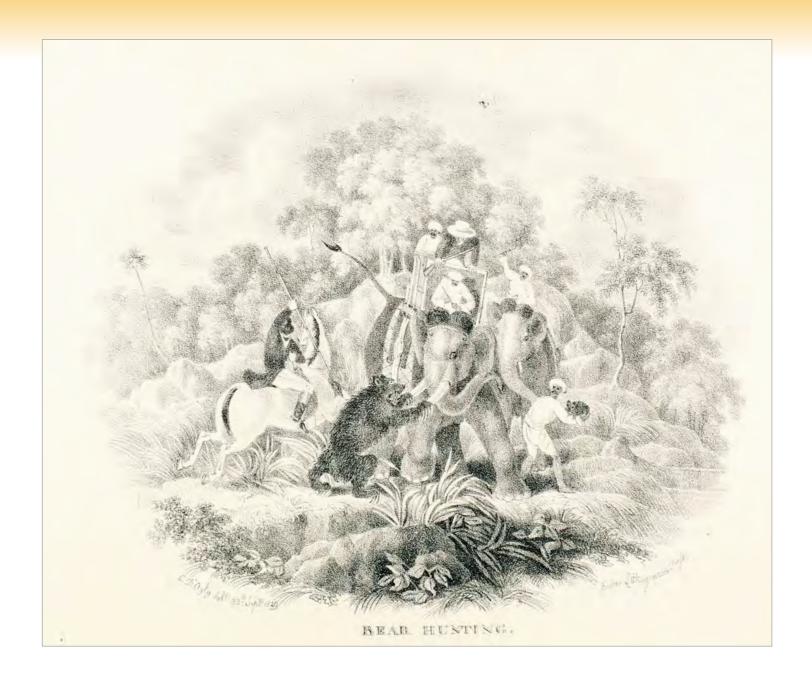
The plates of No.3 are: Tiger hunting. Tiger preparing to spring on the elephant / Hog hunting / Large brown



bear shooting / Rooi or Indian carp fishing / Tiger hunting. An anecdote communicated by the Honble J. E. Elliot in 1829 / Bear hunting / Anecdote of hog hunting / [another] Rooi or Indian carp fishing / Hog hunting / A mahout & his attendant preparing the elephant.







1829: A Vanity Publication by the Governor of Bombay

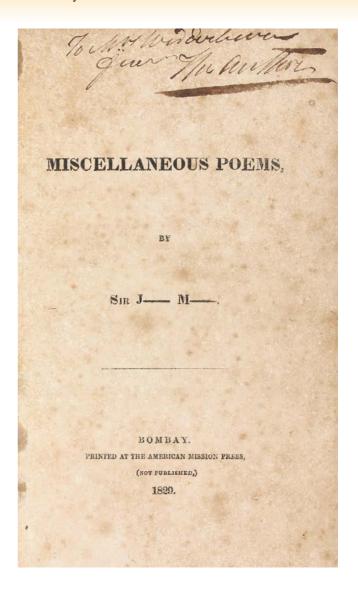
[Malcolm, Sir John].

Miscellaneous Poems [and] Short Poems written on different occasions.

A collection of poems privately published by Sir John Malcolm, 1769-1833, who, having distinguished himself during the Third Mysore War, was entrusted with various diplomatic missions, including two to Persia. He ended his career as Governor of Bombay, 1827-30, during which period he published these poems. As a scholar and writer he is best known for *The History of Persia* (London 1815), but perhaps having introduced the potato into Persia is his greatest claim to fame.

This collection of verse reflects Malcolm's deep knowledge of and love for Persian language and literature, and includes translations of verses by Hafiz and Firdawsi, as well as versions of passages from the Books of Job and Isaiah. The longest poem, entitled simply *Persia*, is provided with the author's own explanatory notes.

It is bound with the London printed *Short poems*, written on different occasions, with Malcolm's presentation inscription "To Missy from her affectionate father".



1829: The First Horticultural Journal Published in India

Transactions of the Agricultural and Horticultural Society of India. Volume I.

The Agricultural and Horticultural Society was formed in September 1820, following a prospectus circulated by William Carey, the Baptist missionary, who had developed his own botanic garden at Serampore and who became the Society's first Secretary. The Society's objectives were to promote the latest methods and equipment for agricultural and horticultural best practice, to aid the introduction of new and economically useful plants, and to survey the current state of agriculture and gardening in India. Despite its title, this was essentially a Bengal Presidency society; similar bodies were formed at Bombay in 1830 and Madras in 1835.

The contents of this first volume of the Society's transactions reflect its aims, with articles on the cultivation of wheat, rice and sugar-cane, diseases of barley, new methods of grafting and seed preservation, an improved plough, and accounts of agriculture in various districts – 24 Parganas, Sylhet, Rajshahi, Dinajpur, Purnea, etc.

The appendix contains the record of the Society's early meetings. Eight volumes of transactions were published up to 1841 when they were succeeded by the Society's journal which continued until 1891.

III.

Memorandum of Wheat cultivated along the course of the River Jumna on both sides.

By Major General Hardwick.

KUTEEA, FROM BUNDELKHUND.

This wheat is sown between the 25th September and 10th of October following, on lands within the rise of the River Jumna in the periodical rains, when the waters have retired within their banks for the last time in the season. The soil is once ploughed only, and sown in furrows, the first plough, which forms the furrow, is followed by a man who scatters the seed, and a second plough follows the first, and in forming the next furrow, turns the mould over into the first. It is next rolled to settle the earth, and the seed is then left to its fate, and the husbandman trusts to occasional showers and night dews for bringing the crop to maturity. The crop is generally fit for reaping by the middle of March; it grows to the height of from five to six feet in favourable situations, and within the inundations of the Jumna in particular, a great deal of this wheat is cultivated.

The same cultivation extends to lands inundated by other rivers of Bundelkhund and peculiarly favourable to this description of wheat. On the higher lands where the soil is sandy, it is sometimes cultivated, but it must then be brought to maturity by the aid of irrigation.

The flour produced from this grain is of a reddish cast, but the Natives esteem it highly nutritious and easy of digestion.

1830: D'Oyly's Costumes of India

D'Oyly, Sir Charles.

Costumes of India.

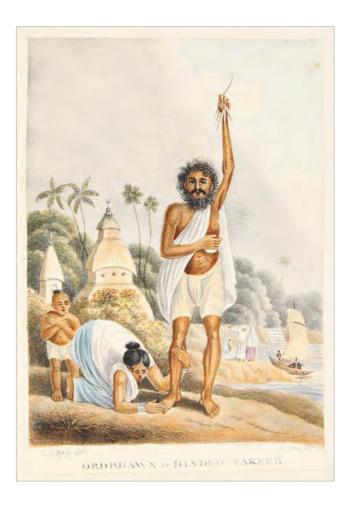
The twelve superb lithographs in this book portray a cross-section of castes rather than costumes, despite the work's title. Subjects range from religious figures such as the *urdhvabahu* ascetic with his arm permanently upraised, through common occupations including a barber, snake-catcher and fisherman, to rather obscure servants such as a cane-bearer and lynx-keeper. Ten lithographs are based on drawings by D'Oyly himself, and two, Hindoo Women, and Fishers, are after sketches by the artist George Chinnery, D'Oyly's friend and mentor.



The plates are titled: A Hindoo man of rank eating pawn; An hujaum or barber; Brahmins at a toolsee altar; Hindoo women preparing fuel; fishers of small fry; An

assaburdar or long silver stick bearer; Ordbhawn or Hindoo faker; female attendants; A samporea or snake-catcher; A bheesty or water carrier; A chokeydar or police officer; and A seah-gosh or lynx & his keeper.

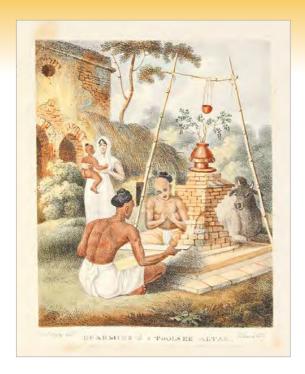
Costumes of India, with its title-page dated January 1830, was the penultimate work printed at the Behar Amateur Lithographic Press, followed only by Indian dead game. In 1831 D'Oyly was promoted from Opium Agent to Commercial Resident at Patna, leaving him far less time to devote to printing.

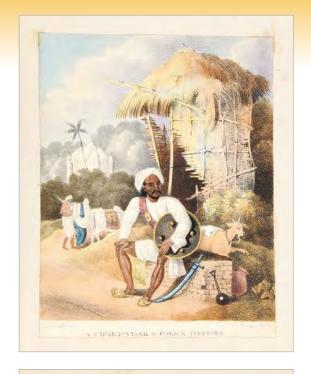


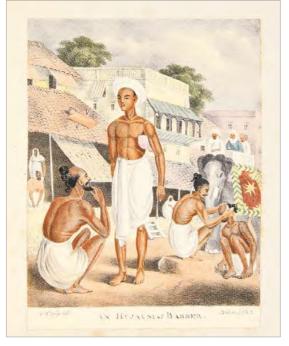
1830 Patna: Behar Amateur Lithographic Press First edition. Oblong 8° (250 x 300mm). Mounted lithographic title and twelve hand-coloured lithographic plates mounted on stiff paper. Original plain wrappers with lithographic label to upper cover. Rebacked and recornered, lightly soiled, minor wear to extremities, label rubbed. Preserved in modern half calf box with cloth boards.

With armorial bookplate of Francis Gray Smart. [COPAC records one copy at the British Library. Yale has a copy, as does the University of Melbourne, but with only 10 plates.]

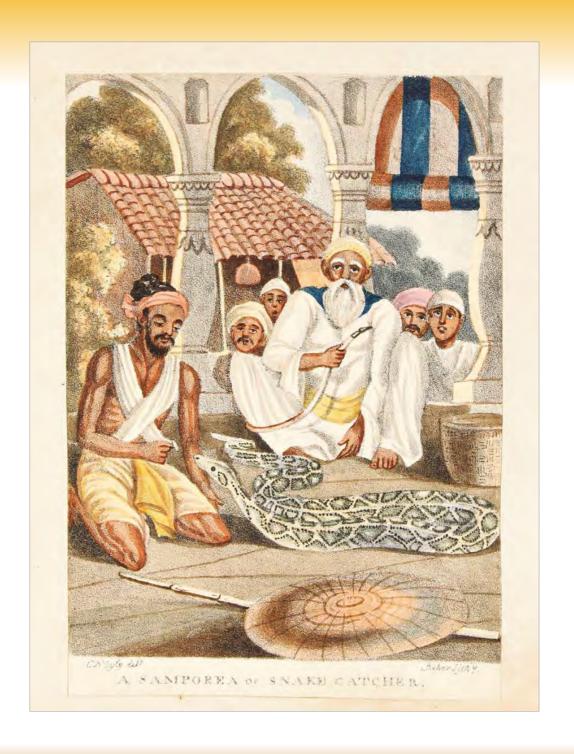












1832: Road Maps of the Bengal Presidency

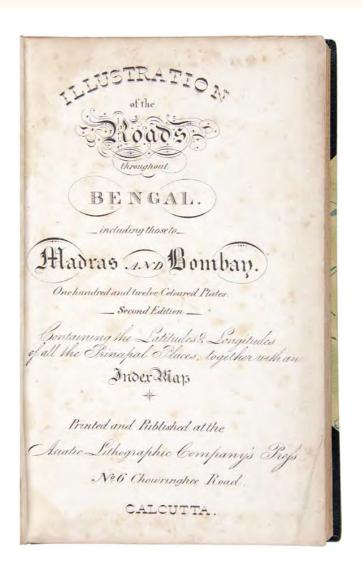
Illustrations of the roads throughout Bengal. Including those to Madras and Bombay.

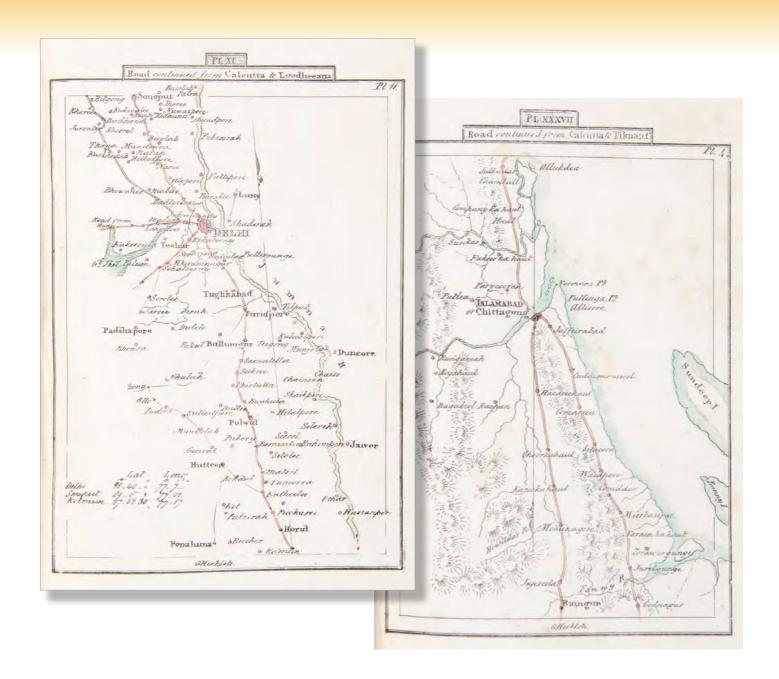
Containing the latitudes & longitudes of all the principal places, together with an index map.

An invaluable guide for travellers with one hundred and twelve beautifully detailed maps arranged in eighteen series covering routes from Calcutta, to Agra, Delhi and Ludhiana in the north, to Bombay and Poona in the west, and to Hyderabad, Bangalore and Madras in the south. The maps are prefaced by a detailed table of the rates charged by dawk bearers in different localities for hauling a palanquin and its passengers.

Described on the title page as the second edition, this is in fact simply a re-issue of the first edition published in 1828. It was advertised for sale at the Calcutta Depository in the *Calcutta Courier* Vol. 1 No. 1 (4 April 1832). It is uncertain whether the re-issue was due to popular demand, or the title page was amended to promote sales.

All the maps are signed G. Herklots but nothing is known of him, except that he was probably Dutch in origin and employed as a lithographer at the Asiatic Lithographic Press. There is no mention of him in R.H. Phillimore's *Historical records of the Survey of India* and he is not to be confused with the G. Herklotts who was the Principal Sudder Ameen of the district court at Hooghly during the 1830s.





1832: First Published Collection of Bengali Proverbs

Morton, William.

Drshtantabakyat sangraha. Or a collection of proverbs, Bengali and Sanscrit, with

their translation and application in English.

The first large collection of Bengali proverbs to appear in print, with 873 examples derived from a manuscript belonging to William Hopkins Pearce, the well-known Superintendent of the Baptist Mission Press in Calcutta. Morton's motive for publishing was a mixture of linguistic curiosity and Christian fervour: "the present work ... can scarcely fail to be of service to those who study the Bengali language, whether with a view to convey instruction to the natives themselves, or to obtain an insight into their characters, habits, and modes of thinking ... Avarice and cunning, selfishness and apathy, everywhere show themselves; the sordidness of worldly aims, and indifference to higher, are seen to flow naturally from a base idolatry that conveys neither elevation of mind nor purity of heart."

The compiler was based at Chinsurah in Bengal as the Senior Missionary in India of the Incorporated Society for Propagating the Gospel in Foreign Parts.

55

278. গেঁটের কজি দিয়া মদ খায়,লোকে বলে মাতাল।

He spends from his own bag and drinks, still people call him sot.

Meaning, that when a man does wrong, though it be at his own cost, still the world justly reproaches him.

279. যেচে মান কেঁদে সোহাগ।

One seeks respect and bewails good will!

Meaning, that it is not easy to secure proper respect from such as are ignorant of the consideration due to a gentleman. From such, by seeking to be respectfully treated, one incurs the risk of being even disliked.

280. পরের ভাতে পেট নষ্ট, পরের তেলে কাপড় নষ্ট ৷

The belly bursts with another's rice, the garment is spoiled with another's oil!

A reproof of those who wastefully use another person's property; like the sordid at a feast, who eat to excess because at another's cost, and use his oil so largely as even to spoil their own garments.

281. ঝাঁগানে উঠিলে জ্ঞান থাকে না।

On mounting the snake-stage reason departs.

(A reference to a stage erected for the exhibition of mountebank tricks with snakes, mock-fights, &c. and where the actors pay no regard to persons, decencies, or proprieties.)

Intimating that when men rise to office, they too often lose the sense of right and wrong, of justice and honour.

1832 Calcutta: printed at the Baptist Mission Press First edition. pp.viii, 160. Bound in later calf. Title page repaired. Large manuscript signature on title.

Library stamp on reverse of title. [COPAC shows Oxford, Cambridge and British Library only.]

জোঁকের গায় কি জোঁক বসে। 526.

Does the leech fasten on its fellow leech?

Intimating that roguery cannot be successfully attempted on the rogue. He is not to be overreached.

527. ग्रा नाती श्ला हाई, जरव किन कनक नाई।

When a woman is dead and reduced to ashes, then may you know that she will contract no stain!

i. e. The fear of a female's dishonor dies only with her death; till then she is open to a deviation from chastity.

528. যেমন ভাগ্য গোপাল দাসের তেমনি গাইন পাঁচ। আনিতে বলিয়াছি মিছী এনে বসেছে কচ।।

The fate of the singer Panchuis like that of Gonal Das :- I told him to fetch me candied sugar, and he has brought me a water-yam!

Said to one who, having been desired to bring you a good article, presents you with an inferior one.

529. পেটের ভাত দিয়া পোষিলাম যোগী। উनुहिंदा वरन, शींगहि (मांगी॥

I fed the Yogi with my own meal; in return he said that I was fond of the Gosain.

(i. e. ungratefully repaying me by insinuations injurious to the chastity of my character.)

Said when one who has received favours, instead of repaying them, basely strives to injure his benefactor.

ও বড় দায় ছঁতে মাছী কাটে।

That's a great venture—if you touch the fly, it bites! Said to one whose ability to execute is unequal to the enterprize he would attempt, or insufficient to bear him through all its consequences.

ধর্ম পথে থাকিলে আদেক রেতে ভাত।

Persevering in the good path, one eats rice at midnight. Said in a good man's praise, and intimating that such an one is always prosperous and happy.

একে চায় আরে পায়। 532.

One asks for one thing and gets another ! An exclamation on meeting the contrary of what one had wished or begged for.

চৌদ শাকের মধ্যে ওল প্রামাণিক 1

Amid fourteen potherbs the ol is deemed excellent ! Intending, that where a whole population is made up of all de-

scriptions of worthless persons, one or more amongst them may be considered comparatively worthy-as the ol, that cheap and ordinary vegetable, is yet more substantial than a number of mere potherbs, and so preferable to them all.

চড়ের যায় তুচ্ছ, ফুলের যায় মৃচ্ছ।

The slap is thought light of, while at a tap with a flower he faints!

Said when one, who bore a severe calamity with fortitude, feels deeply what ought scarcely to be deemed an affliction.

535. ওল বলেন মানকচু ভায়া তুমি না কি লাগ।

Theolasks, Did not you smart him, brother water-yam? (Both poor vegetables, but harsh to the taste.)

Uttered when one rascal is heard reproaching another.

চোর পলালে বৃদ্ধি বাড়ে। 536.

When the thief has escaped men's wits expand!

A sarcasm on after-devices to remedy a mischief or accomplish an object, which were not thought of while they might have been of service in preventing or alleviating the one, or in effecting the other.

1832: An Early Educational Book from the Royal Lucknow Press

Pinnock, William.

Pinnock's catechism of astronomy. Translated into Oordoo and printed for the use of The Lucknow College by order of The King of Oude. Translated from the English by Lieut. Fredk A. Miles.

Tasir-ud-din Haidar, the second King of Oudh, had a strong interest in astrology and astronomy, and set up an observatory at Lucknow, the Tarawali Kothi, under the superintendence of a Lieutenant-Colonel Richard Wilcox (seconded from the 68th Bengal Native Infantry), complete with the latest instrumentation. It was natural therefore that astronomy should be studied in the Lucknow College and that English text-books on the subject would be translated into Urdu.

Pinnock was a very successful writer and publisher of popular educational books in London in the early 19th century, producing numerous such 'catechisms', short introductions to subjects in question and answer format. The Catechism of astronomy ran to at least 21 editions.

This Urdu translation by Lieutenant Frederick A. Miles of the Bengal Artillery has a separate title-page and seven plates of the Sun, the Comet of 1811, two views of Venus, the Solar System, two views of Mars, two views of Jupiter, and Saturn.





 $1832 \quad Lucknow: at His Majesty's Lithographic Press \quad First edition. 4to, pp. [2], \\ 84, 5, [1], 7 plates. In the original pinkish paper wrappers.$

With the stamp of the Royal Press on last page. Preserved in modern case. One of only 300 copies printed. [No copy in COPAC.]

والبيسب كالتقدين في يهما تاكرين ساكن وراقا بتوكي ببلا شخصره اتكى قاعدكى موافق تكباني كلفيا نورسس لام كما فاصل محتق وبأ كه و بيسي عليات لام مي قريب انخ سورس كي بيلي تنا ليكن بدية عاعد وات و سى نىدر ، صدى عيىوى كى اخر تك يوشد ، را اسوفت كولانس كونيكس اش كرمني والى ني مسرقا عد يكوزنده كي تناسب مي مريك اوفي ن كرارا يروى كى بى اورس قاعدى فى سرايزك نوتنا ور داكربرش وربزركون ايسى شريحات إلى بى كرة ابل غراض كى نبين بى س ابرامظی کوکتی من ج اجرام ظلی قاب درتاره و دارا در اوات اوسیسیاری اورشار و شكيش كوكهتي من س اقاب کیا پزی ج اقاباك براساكندي علكم ون يح من كروزين ورتاميلات روشنی و روارت بیونچا تا ہی س بیاروادل کون می بین ج سینًاروادل اجرام بین کرمانند تربیب کی کردا قاب کی کردنی آن

1836: The Governor-General's Copy of a Major Work on Thuggee

Sleeman, William Henry.

Ramaseeana, or a Vocabulary of the Peculiar Language used by the Thugs, with an Introduction and Appendix, descriptive of the System pursued by that Fraternity and of the Measures adopted by the Supreme Government of India for its Suppression.

A notably rare and important work on the suppression of thuggee, or the large scale murder of travellers in India, with presentation inscription from the author to the Governor-General who sponsored his work.

The campaign against thuggee and dacoitry is the best-known example of the concept of 'communities socialized to criminality' developed by the British in India, not least because of the publicity it gained from Sleeman's own published works. Academic debate still rages over the true nature and extent of the threat posed by thuggee, or how far it was exaggerated by the British to justify the expansion of colonial rule under Governor-General Bentinck's social reform agenda.

William Sleeman was the architect of the anti-thuggee campaign of the 1830s, energetic, systematic, and with an eye to his own career advancement. Through his many published works, Sleeman effectively created what might be termed the thuggee myth, which has persisted into modern popular culture via John Masters' novel *The Deceivers* and Stephen Spielberg's film *Indiana Jones and the Temple of Doom*.

"Ramasee" was the thugs' own name for their secret dialect, based to some extent on Hindi. This work embodies Sleeman's supreme self-confidence as he states: "there is no term, no rite, no ceremony, no opinion, no omen or Lord Milliam bavendish Bentinch

To whose windom & firmings

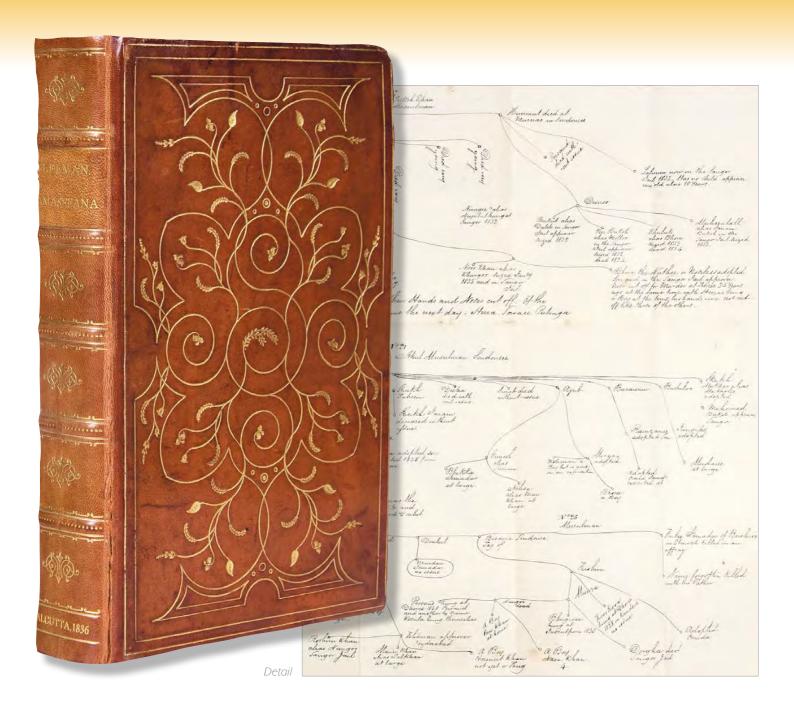
the author considers India to be
indibted for the good, which in
this Report, is shown to have been
effected, by his measures and
under his auspices—

usage that they [i.e. the captured thugs] have intentionally concealed from me." It provides accounts of Sleeman's interrogation of his thug informers together with a lexicon of about 600 thuggee terms, and was published just a year after Sleeman had been appointed Head of the Thuggee Department.

Lord William Henry Cavendish-Bentinck GCB, GCH, PC, 1774–1839, served as Governor-General of India from 1828 to 1835. He was tasked with turning the loss making East India Company to profit, took steps to suppress sati as well as thuggee, and introduced a degree of modernization on the western utilitarian model.

1836 Calcutta: G. H. Huttmann, Military Orphan Press First edition. pp.v. [3], 270, 515, [1], 3 folding lithographed genealogical tables. A handsome copy bound in full gilt ornamented calf, marbled silk endpapers, all edges gilt.

With fine presentation inscription: "To Lord William Cavendish Bentinck, to whose wisdom and firmness the author considers India to be indebted for the good, which in this Report, is shown to have been effected, by his measures and under his auspices". Engraved portrait of Bentinck tipped on to free end-paper.



1837: The Route to India by Steamship; Commander-in-Chief's Copy

Lardner, Dionysius.

Steam Communication with India by the Red Sea; Advocated in a letter to the Right Honourable Lord Viscount Melbourne, illustrated by plans of the route, and charts of the principal stations.

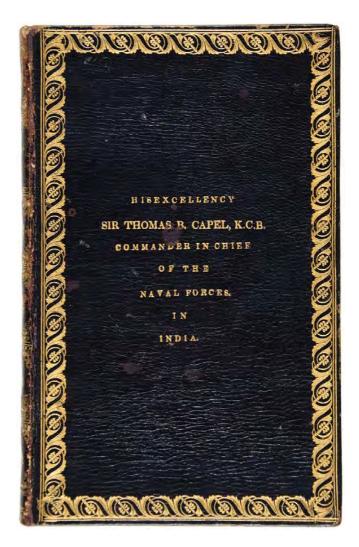
The New Bengal Steam Fund, a company set up to promote steam communication with India, presumably commissioned this detailed report from the expert of the day, and ensured that it was available in India as rapidly as possible after its first London publication in order to seek share capital there.

This thoroughly costed proposal for the use of steamships between Suez and various ports in India, estimated the amount of coal to be consumed per voyage, the wages of the crew, the costs of maintaining the vessels used, and calculated the time taken for the voyage.

Lardner, the best-known popularizer of British science in London in the 1830s, was a passionate advocate of economic and social progress through the application of science and technology. He testified before parliamentary committees, he was renowned as a lecturer to learned societies, and as a prolific writer on subjects such as the steam engine, the electric telegraph, and the railways.

This work dates from the height of his popularity, and before his fall from favour. Not only did he clash with the likes of Stephenson and Brunel, but a notorious public scandal broke of his elopement with the wife of a cavalry officer.

Sir Thomas Capel, who had fought at the Battle of Trafalgar, was Commander-in-Chief of the Royal Navy's East Indies Squadron 1834-37, and clearly an important recipient of an early presentation copy.



STEAM COMMUNICATION

THE PARTY

INDIA

BY THE RED SEA;

ADVOCATED IN

A LETTER

TO

THE RIGHT HONOURABLE

LORD VISCOUNT MELBOURNE,

ILLUSTRATED BY

PLANS OF THE ROUTE, AND CHARTS OF THE PRINCIPAL STATIONS.

-

DIONYSIUS LARDNER, LL.D. F.R.S.

Resolved,—That it is expedient that measures should be immediately taken for the regular establishment of steam communication with India by the Red Sea.

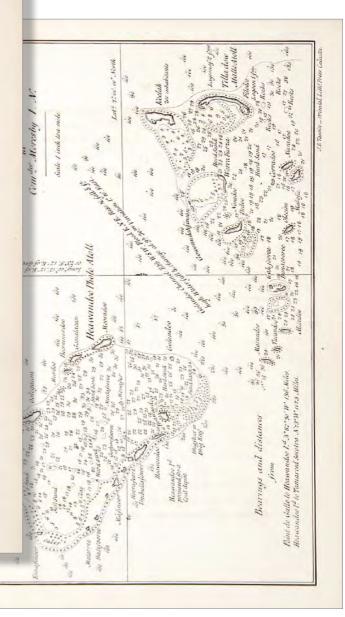
Resolved,—That the net charge of the establishment should be divided equally between His Majesty's Government and the East India Company.

Report of Select Committee of the House of Commons, July, 1834.

CALCUTTA:

RE-PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD.

1837.



1838: The First Book on Darjeeling

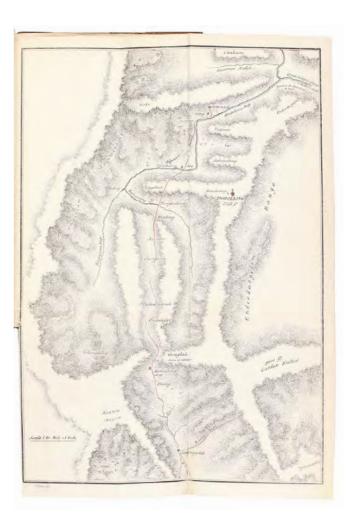
Bayley, Henry Vincent.

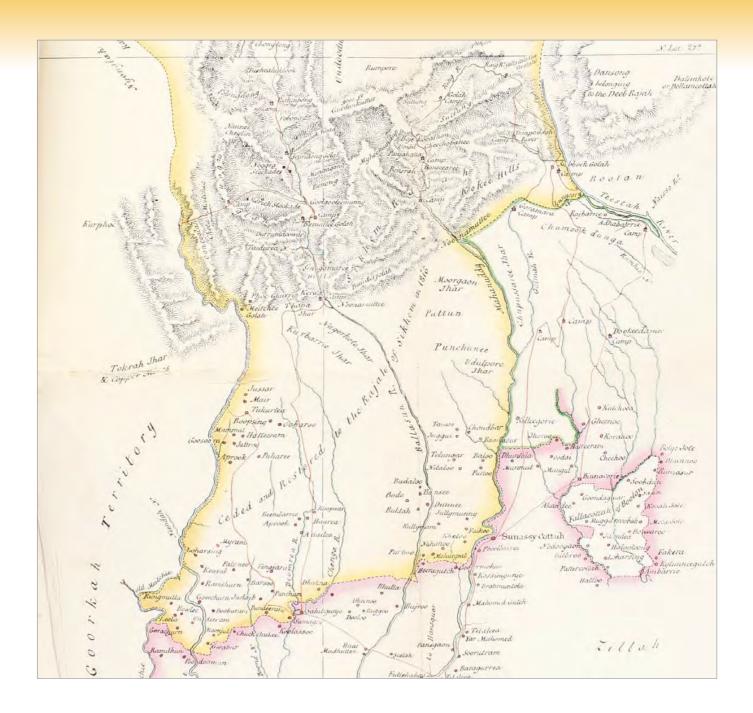
Dorjé-ling.

arjeeling was surveyed by the British in 1829 for its suitability as a hill station and site for a sanatorium, but it was not formally ceded by the Raja of Sikkim until 1835. This book was designed to bring together all the information about Darjeeling contained in official papers, "not to influence public opinion by pointing to the station as the most proper for selection, but to ... allow every individual to form his own unbiased judgment". Bayley was appointed Writer on the East India Company's Bengal establishment in 1834.

The appendices include a diary of the weather at Darjeeling, January-November 1837, and a meteorological register from December 1836 to November 1837.

The three maps were produced by Jean-Baptiste Tassin, proprietor of the Oriental Lithographic Press at Calcutta founded in 1829 or 1830. Tassin had arrived destitute in Bengal from Singapore, having been shipwrecked off the Malayan archipelago. His skill in lithographing maps derived from his previous employment as naturalist, and as such a skilled draughtsman, on board a French Government ship.





1839: First Book of Routes in the Madras Presidency

Butterworth, William John.

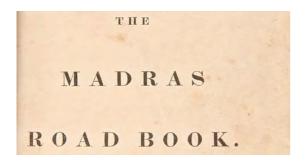
The Madras Road Book.

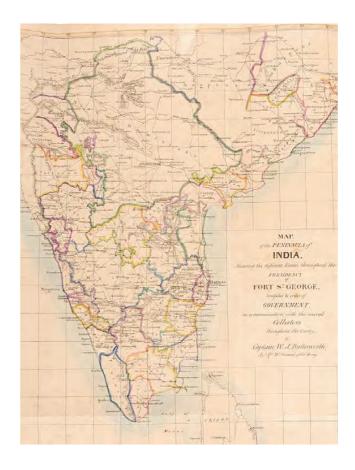
William Butterworth conducted a survey of routes in the Madras Presidency in 1833, whilst serving as an officer in the 38th Madras Native Infantry. The tables in this publication represent his results, revised and enlarged in the Quarter-Master's General Office in 1838-39 before publication. Statistics of each of the Madras collectorates from Arcot to Vizagapatnam are given in an appendix.

Butterworth rose to the rank of Lieutenant-Colonel in the Madras Army before being appointed Governor of the Straits Settlements (Malacca, Penang and Singapore) in 1843, retiring in 1855 due to ill-health. Butterworth town in Penang is named after him.

The frontispiece of this volume is a folding "Map of the peninsula of India, coloured by hand, shewing the different routes throughout the Presidency of Fort St. George", lithographed at the Government Lithographic Press, Fort St. George.

Within the appendix one finds: Statistics of the Madras Collectorates; Bungalow Regulations; Palankeen Bearer's Regulations; and Rates of Hire of Palankeen Bearers.





[1839] Madras: published for the benefit of the Military Male Orphan Asylum Madras, printed by George Calder, and published by Edmund Marsden, at the Asylum Press Map printed by Government Lithographic Press, Fort St. George.

First edition. pp.[iv], 164, 72, folding map coloured in outline. Rebound in old style half calf, pages lightly browned throughout, some repairs. Map laid down. [COPAC shows copies at the British Library and Oxford only.]

From Trichinopoly to Jaulnah and Secunderabad; and from Palameettah to
Cannanore and Mangalore. From Palameottah to Bellavy and Secunderabad; from Seringapatam to Jaulnah 119 and Secunderabad; and from Masnlipatam to Quilon and Calicut. 118 No. 274. No. 269. No. 271, continued. From SERINGAPATAM TO SECUNDER-ABAD, by Belloor, Chaloor, Seerah, Yama-hutty, Paughur, Hundee Anantapoor, Ghoo-ty, Kurnool, Paungul hill fort, Juddachur-lah and Shumshabad. FROM TRICHINOPOLY TO JAULNAH PALAMACOTTAH TO BELLARY, by Faot TRIGHNOPOLY TO JAULAAH, by Totiam, Nameuldwog, Salem, Adaman-bottah, Ryacottah, Oossoor, Bangalore, kundudoog, Baugoonily, Paulsamoodtum, Paroor, Beliary, Hulhully, Dundyhall, Sindaghee, sholapoor, Vyrag, Beer, itakis-boan and Umber. Madura, Dindigul, Careor, Nameuldroog, Madura, Dindigul, Careor, Nameuldroog, Salem, Vonnaloor, Tapoor choultry, Ada-mancotlah, Ryacottah, Bangalore, Nandi droog, Baugoopilly, Paulsamoodrum and To Adamancottah, vide M. F. H. No. 46 To Bangalore, videNo. 26 5 18 Dis-tances Total Dis-tances Dis. Tetal bis Dis-tances Total Dis-tances zillahs. NAMES. NAMES. NAMES. Zillahs. To Secral, vide No. 171 To Yamahutty, vide No. 171 72. To Nameuldroog, vide M. F. M. F. No. 70 M. F. M. F. 85 5 72. Carlotte Anantapoor, vide No. 173. Carlotte Anantapoor, vide No. 173. Carlotte Anantapoor, vide No. 19. Carlotte Anantapoor, vide No. 19. Carlotte Anantapoor, vide No. 18. Carlotte Anantapoor, vide No. 19. 21 5 122 4 To Salem, vide No. 68 To Satem, vide No. 55
To Womaloor, vide No. 54
To Adamancottal, vide No. 46
To Bangalore, vide No. 51
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To Womalore, vi To Baugoopilly, vide No. 71 To Bellary, vide No. 10 To Jaulnah, vide No. 10 190 391 31 788 31 No. 272. NORE, by Madnra, Dindigal, Dang ram, Budkeypolliam, Paulghantes Tirtalia, Tannoor and Calicut. PALAMCOTTAH TO CANN No. 278. No. 275. From MASULIPATAM to QUILON, by Beizwarrah, Ongole, Nellore, Chimblywar-rum, Golan choultry, Chingleput, Tindevaton PALAMCOTTAH TO SECUNDERA-BAD, by Madura, Dindigul, Caroor, Nam-cidrege, Salem, Womatior, Adamancot-tak, Ryacottah, Bangalorey, Nundidroog, Bangopilly, Paulsamoodrum, Durnave-ram, Hindee Amantapoor, Ghooty Kurnool, Paugalhill (tot and Shumahabad. FROM TRICHING POLY TO SECUNDER A TRICHING POLY TO SECUNDER A DAY by Renjiemendoly, Tagar, Trinomaty, Calispauk, Crimambaddy Pass, Velocity, Calispauk, Crimambaddy Pass, Velocity, Chinambaddy Pass, Velocity, Vendyani, Moorcondah Ghaut on the Kistan river, Paungal hill fort, Juddachurlah and Shumshabad. num, Colundoorpett, Rusjenaguddy, Tri chinopoly, and Madura. Zillahs. NAMES. Dis-tances tances dillahs. NAMES. To Dindigul, vide No. M. F.M. 1132 Dis- Dis NAMES. 70. Budkeypolliam, vide No. 158. St. 1251
To Paulghautcherry, vide No. 157. To Calicut, vide No. 47. S. 539. M. F. M. F. To Beirwarrah, vide No. 23
To Chimblywarram, vide No. 16
ToGoolan choultry, vide No. 17
To Golan choultry, vide No. 19
To Trichinopoly, vide No. 19
To Trichinopoly, vide No. 19
To Madura, vide No. 19
To Madura, vide No. 19
To Quilon, vide No. 102 31 811 22 To Nameulus.

No. 70
To Salem, vide No. 68
To Woundoor, vide No. 9
To Baugalore, vide No. 10
To Baugalore, vide No. 15
To Baugalore, vide No. 15
To Baugalore, vide No. 15
To Baugalore, vide No. 17
To Paulsamoodrum, vide No. 10
To Hundee Anvinta.

To Paulsamoodrum, vide No. 12
To Paungulori, vide No. 13
To Paungulori, vide No. 14
To Paungulori, vide No. 19
To Paungulori, Dis-tances Dis-To Namculdroog, vide M. F.M. F Zillahs. NAMES. M. F. M. F. To Cannanore, vide No. 116. 85 530 4 To Runjenaguddy,vide No. 26 45 0 To Calispauk, vide No. 80 0 125 0 30 90 0 125 0 To Vellerc, vide No. 137 3 102 3 To Chittoor, vide No. 146 5 To Royachoty, vide No. 11. 72 1 256 6 To Cuddapah, vide No. 15 Secunderabad, vide No. 16 941 7 533 3 No. 273. ROM PALAMCOTTAH TO MANGALOR by Madura, Dindigul, Darapooran, Australy, Guzzlehutty, Ardenhully, Numer Seringapatam, Chenroypatam, and the ly Ghaut. Dis la 241 7 533 3 Zillahs. NAMES. No. 271. FROM TRICHINOPOLY TO SECUNDERA-BAD, by Totiam, Nameridroog, Salem, Womaloor, Ailamaneuthh, Kyacottah, Cossoor, Isangalore, Nundidroog, Baugoo pilly, Faulamoodrum, Durmaverum, Hun-poly, Paulamoodrum, Durmaverum, Hun-rood, Paulamoor, Faumedy, Ghooty, Kur-rood, Paulamoor, Judiachurlah and Shurashalum. To Dindigul, vide No. M. F.M. To Beizwarrab, vide M. F. M. F. Dis-tances tance NAMES. 46 4 Dis-tances | Total Dis-tances No. 23. To Guntoor, vide No. 20 0 65 4 NAMES M. F. M. F 21.
To Ooscottah, vide No.
To Bangalore, vide
No. I.

20 0 00
339 2 405 6
18 0 423 6 To Scerah, vide No. 171 100 7 To Bellary, vide No. 72 109 6 210 5 To Jaulnah, vide No. 201 21 602 01 To Salem, vide No. 68
To Womaloor, vide No. 85 51

1839: Portraits from Calcutta's many Communities

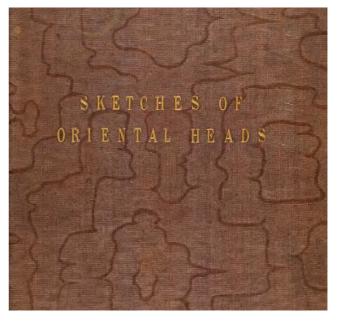
Grant, Colesworthy.

Sketches of oriental heads.

This first issue of Colesworthy Grant's first published work contains twenty-six portraits of Indian notables including Maharaja Kalikrishna Bahadur of Sobha Bazar, Mogul Beg Kirmani, Syed Kiramat Ali of the Hoogly Imambara, and Rustomji Cowasji, a Parsee merchant from Bombay, the leaders of various religious groups including Hafiz Ahmad Kabir, Superintendent of the Calcutta Madrasa, the Reverend Arathoon Avaz, an Armenian priest from Persia, Shujat Ali, a Baptist Missionary Society preacher, and Moses Doweck Cohen, the Chief Rabbi of Calcutta, as well as servants such as coolies.

This work was issued in numbered parts, and in the later portraits a facsimile of the subject's signature was added in response to public request. According to Mitra, Grant produced a total of 78 such portraits. The British Library has two copies, one with 19 plates, the second with 81 plates. Putting such a collection together was clearly not an easy task.

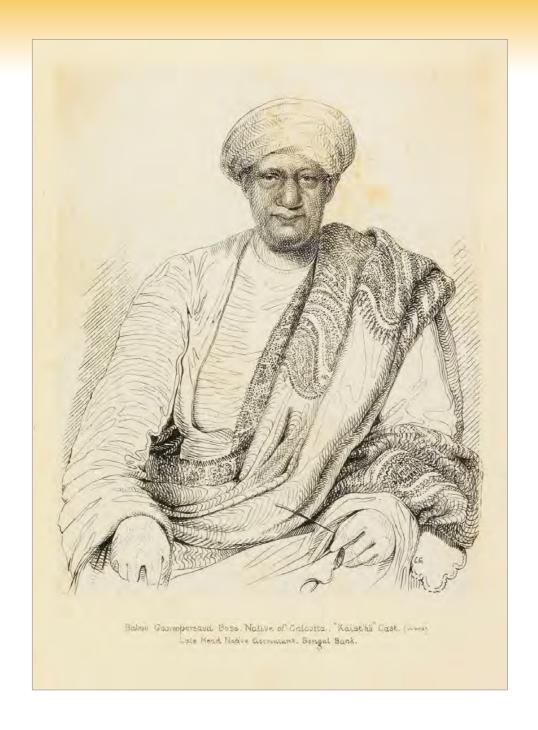
Colesworthy Grant arrived in Calcutta in 1832 at the age of 19 to join his brother George, a clock and watchmaker, and seller of mathematical instruments. He began teaching drawing at the Calcutta Mechanics Institution before becoming Drawing Master at Howrah Engineering College and later Professor of Drawing at Presidency College. He was a versatile writer as well as artist. In 1849 he published An Anglo-Indian domestic sketch: a letter from an artist in India to his mother in England, illustrated with his own drawings, and in 1853, having accompanied Lord Dalhousie on his embassy to the King of Ava, Rough pencillings of a rough trip to Rangoon in 1846. During the 1857 Rebellion he wrote as Calcutta correspondent for



the *Durham Advertiser* which was edited by another of his brothers. He died at Calcutta in 1880.

Grant could not believe that "he should have greater difficulty in obtaining sitters whom he would be willing to pay than those who are willing to pay him ... Two hours each of two successive days wandering in the hitherto, supposed unexplored Babel-onish regions of the "Burrah Bazar" in search of the "picturesque" (of no particular class) were insufficient to procure more than one head worth the having." The lack of a title-page emphasizes, as with his Public characters (See item 61), that there was probably no standard edition or fixed date of publication. A printed slip inserted at the beginning of this copy is dated 20th March 1839.



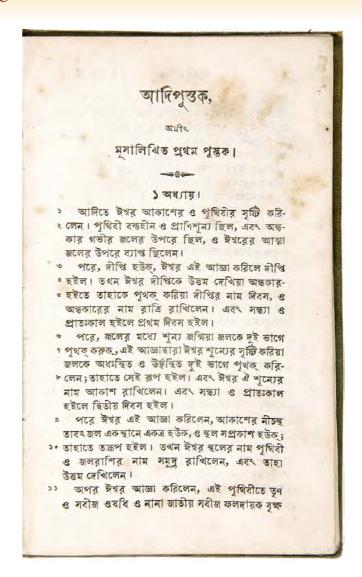


1840: A Scarce Biblical Translation into Bengali

Musalikhita Adipustaka ebam Yatrapustakera prathama bhaga. The Book of Genesis and part of Exodus in Bengali. Translated from the Hebrew by the Calcutta Baptist Missionaries.

ne of the first publications of The Bible Translation Society which was founded in London in March 1840 for the purpose of publishing distinctively Baptist versions of Christian Scriptures. The 1977 *Historical catalogue* (a revision of the Indian-language sections of Darlow & Moule's famous Biblical bibliography) does not list this edition, only other parts of the Old Testament – the Proverbs of Solomon and the Books of Isaiah and Daniel, 1842, and a complete Bible (Old and New Testaments) of 1845.

Genesis and indeed all these editions were translated from the original Hebrew by William Yates, a Baptist missionary first at Serampore, later at Calcutta, who was closely connected with the Baptist Mission Press, and who went on to produce a Hindustani-English dictionary.



1840: The First Detailed Account of Dacca

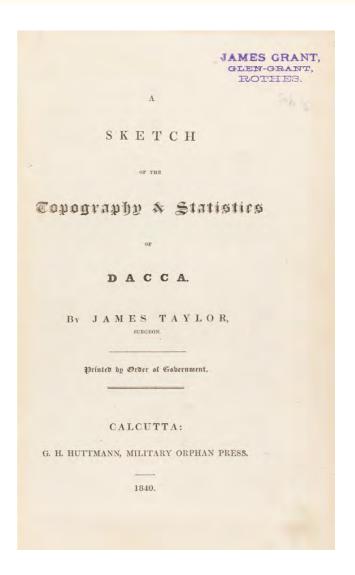
Taylor, James.

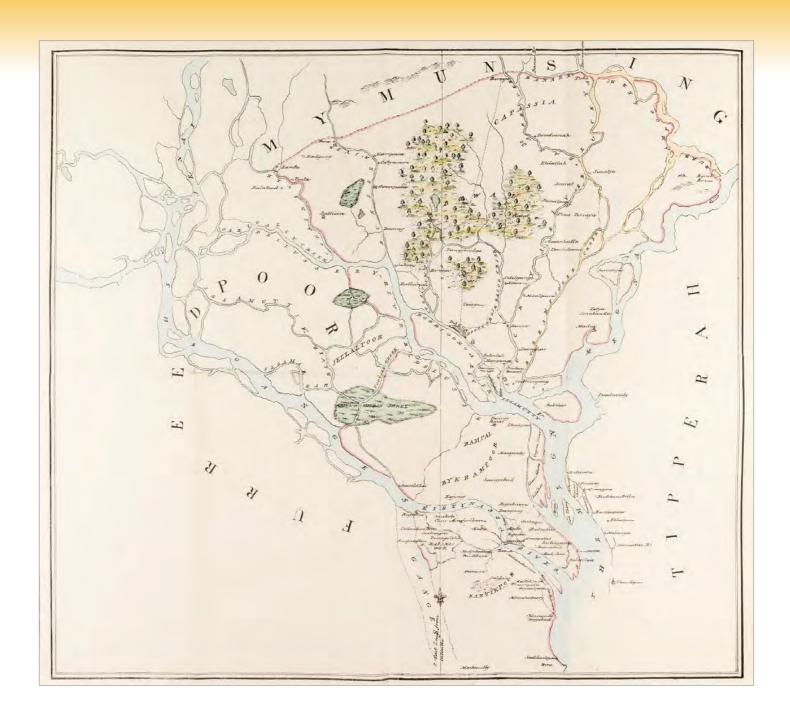
A sketch of the topography & statistics of Dacca. Printed by Order of Government.

acca, now the ninth largest city in the world, was a provincial capital of India under Mughal rule. In the early nineteenth century it was developed under British rule to become the second city of Bengal, and centre of the jute trade.

This work, like Baikie on the Nilgiris (1834) and Bayley on Darjeeling (1836), bears witness to the growth of the study of the medical topography of India in the first half of the 19th century. It was originally compiled in response to a request for information from the Governor-General on local climate, human, animal and plant diseases, hospitals, births, marriages and deaths. But after eight years in Dacca Surgeon Taylor extended the scope of his report to be virtually a district gazetteer describing every aspect of the city, its history, its commerce and manufactures, its revenue and the state of its education.

The frontispiece is a hand-coloured lithographed map of Dacca district.





1842: Lawrence's Warning on the Growing Sikh Threat

[Lawrence, Henry Montgomery].

Some passages in the life of an adventurer in the Punjaub.

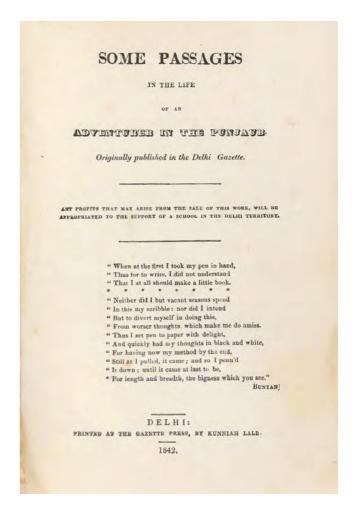
Originally published in the Delhi Gazette.

This scarce fictionalised account of the life of a European officer serving under Ranjit Singh by an author who remained anonymous under the nom-de-plume Bellasis is the first appearance in print of Henry Lawrence, later to become the Hero of Lucknow during the mutiny. First published in the *Delbi Gazette*, this work draws on his personal experience and knowledge of Sikh politics gained during his time as Officiating Assistant to George Clerk, Political Agent at Ludhiana in the Punjab, and civil administrator of Firozpur district, 1839-40.

Lawrence wrote to enlighten his fellow officers who were unaware of the growing threat posed by the Sikh empire created by Maharaja Ranjit Singh: "men, long resident in the North-Western Provinces, and not generally ill-informed, who did not know that the Sikh Government had any dominions south of the Sutlej (i.e. the so-called Cis-Sutlej States), and as may be supposed, still more ignorant of affairs on the other side of that river".

The fictional disguise is glossed by the author: "My personal knowledge of Lahaur hardly exceeds what is assigned to Bellasis ... Kangra I have not seen ... Raj Kot is entirely imaginary ... The character of the hero himself was suggested by intercourse with some of the foreign officers in Ranjit's service". However the text is interspersed with notes which link the "fiction" to the facts.

A second edition was published in London four years later.



CHAPTER PIFTE.

CONTENTS.

" Sheaving how, while one wound is healing, another may be received.—" An owre true istle."—" Many are Poets, who have never penned their impiration," and an old woman may talk blank cerse.—Bellasis applies the sweetner and cement of civilized life and finds it intelligible even to the Sibles."

"My beauteous bird will leave her bower, To build her nest in youder tower, And if the walls be dark and rude, My love shall soothe her solitude. Her husband's fame shall be her gent, Her husband's praise her diadem, Her husband's heart shall be her throne, Her music be her husband's tone."

Unpublished Poem.

"Oh beauty is the master charm.
The syrea of the soul,
Whose magic zone encompasseth,
Creation with controul,
The foster flame of every mind,
And love and light, and human kind."

Robert Montgomery.

"O'er her slaughtered warrior's bier, The lady dropped nor flower on tear, Vengeance deep brooding o'er the slain, Had locked the source of softer woe, And burning pride and high disdain, Porbad the rising tear to flow."

Lay of the last Minstrel.

How long my insensibility lasted I cannot say, but by the growth of my nails and hair some days must have elapsed, when, towards mid-day, I awoke as from a troubled sleep, confused visions, and

racking fancies perplexed my brain. I could not bring to my recollection where I was, and the confusion of my thoughts was the more aggravated by the gentle sounds and female hands that seemed ministering around my pillow; I fancied myself again in my own native valley, the turfy plain was before me, and on it were mixed in mortal fray, the people of every land that I had visited in my travels, matchlocks were flashing, and bows were twanging around me; arrows passed through my brain, and showers of sword strokes seemed pouring on my head. I fled towards the bright rapid river, on whose banks I had so often played in my boyhood, and unable to escape my pursuers, had just gained the bank, when a magic power gently raised me from the earth, and in one bound landed me safely in the thick wood on the other side : I awoke with a start, thick drops of perspiration were on my brow, my tongue was parched, and feebly I called for water; a female glided from my side, and my faithful Pesh khidmat quickly placed to my lips a cup of sherbet. Refreshed, I asked where I was, what was the matter and who were those around me; " hush my master" was the reply, "you have been very ill, but by Allah's blessing the danger is over, none but friends and well-wishers are near, trust your servant and be still." I could not but obey, for my strength was already exhausted, and once more I sunk, for some hours, into a dreamy insensibility, but when, towards evening, I again awakened, it was with a fresher feeling and inhaling the sweet breeze from the mountains. I felt a different person, and seating myself on my cot, propped up by my pillows, I saw a child trip up to my side, who, by the joyous glances of her heavenly face, shewed the delight my recovery gave her. Her age was twelve, or perhaps less, her stature and proportions small, her countenance was in no feature handsome, being broad and of the Tartar stamp; but her forehead was of noble dimensions, and there was a bright kindling fire in her deep set eyes, that told of a heart of nature's own best stamp. Fearlessly and without affectation. she took my thin hand worn to a shadow, and gently putting it to her lips, touched them again with her own forefinger and enjoined silence; I was satisfied to gaze, for she brought to my mind goneby days, and a loved sister who had thus sat by my couch side and thus watched me, " My mother will be here directly sahib, and how glad she'll be to see you thus," Again she touched her lips and prevented reply, and at the moment a middle-aged dame entered the spartment with a cup of charaita in her hand; in silence she put it to

1842: A Magnificent Large Scale Hand-Coloured Map of Calcutta

[Map. Hoogly River] Joseph, Charles.

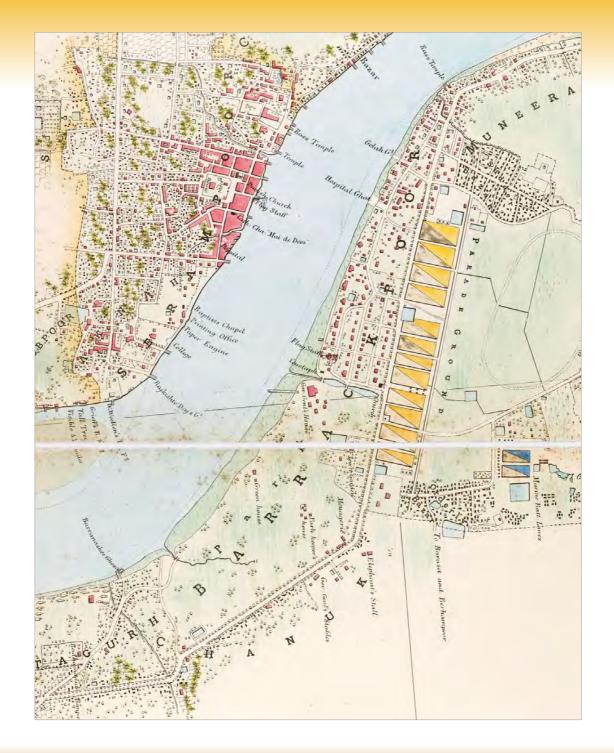
Topographical Survey of the River Hoogly from Bandel to Garden Reach exhibiting the principal buildings, ghauts, temples, &ca on both banks; and comprising the Danish settlement of Serampoor, cantonments and park of Barrackpoor, together with the settlements of Chinsurah, Chundunnuggur & environs of Hoogly, with the Great Road from Calcutta to Hoogly, via Palta Ghaut. Executed in the year 1841.

This magnificent map on a scale of 4 miles to the inch measures 9 feet by 2.25 feet (284 x 64 cm). The map includes all the foreign enclaves up-river from Calcutta: the Danish settlement at Serampore, the French at Chandernagore, the Dutch at Chinsurah, and the Portuguese at Bandel. The level of detail in each locality is fascinating – at Serampore, for instance, besides the College building itself, the sites of the 'Printing Office' and next to it the 'Paper Engine' are clearly depicted.

Charles Joseph, born in 1802, "a native of Tranquebar" (the Danish colony in southern India), was taken on as an apprentice draughtsman in the Deputy Surveyor General's Office at Madras in 1823. He was probably an Anglo-Indian or Indian Christian as he is described as having "insufficient knowledge of English to qualify as surveyor". However, he proved "very clever as a draftsman", and in 1833 was transferred on Colonel Sir George Everest's recommendation to the Surveyor-General's Office in Calcutta where he worked until 1843 and "drew many important maps", this being one of the finest, as well as *Map of the Grand Trunk Road from the Karamnassa to*



the Sutledge (1851) and Map of that part of India which lies between Calcutta and Lahore (1857), before his death in 1859.



1843: A Superb Early Example of Multilingual Lithography

Dosabhai Sohrabji, Munshi.

Idiomatical sentences in the English, Hindostanee, Goozratee and Persian Ianguages, in six parts. I. Introductory Phrases. II. Military Phrases. III. Judicial Phrases. IV. Mercantile Phrases. V. Medical Phrases. VI. Miscellaneous Phrases. By Dossabhaee Sorabiee, Moonshee.

aimed primarily at Englishmen wishing to learn the languages of the various communities of the Bombay Presidency. In six parts it covers introductory, military, judicial, mercantile, medical and miscellaneous phrases, everything the ambitious merchant needed to know.

The introduction by Vans Kennedy, Oriental Translator to the Bombay Government, mentions the author's forty years' experience as a teacher of all these languages, and the assistance rendered him by his "friend and pupil" Edward Backhouse Eastwick of the Bombay Native Infantry, later Professor of Hindustani at the East India Company's Haileybury College.



English.	Hindoostance.	Guzratee.	Persian.
90 Is there any pawin any part of	تَفَارِ بِنِتْ مِنْ كَهِي وُكُعِتَا بِي	૯૦ તમારા પૈરમા કાઈ કુએ છે.	ريشكم قوطائي دروى
your bowels? Of Can you bear the prefuse of my	میرا اخدد بان سے معارب سارب	<i>લ</i> પ્રાથો-હાથ-દા ઢચ્નાથી તમારા પેટઉપર કો	ازمالیدن دست من برشکم ئو در دی محموس
	بيت بركهي درد تو معلوم نهيں ہؤتا ہى	ઈન્ફેકાણે કુન્સ-અણાઈએ-ફે.નહી-	می شودیاند
92 Dayew feel pain in your		લર જ્યારે તમે સાંદે જાવો છો ત્યારે કાઈ પેટ	بر کاه برای رفع حابت می روی در دی درعده
bowels when you go to stool?	کچه درد معلوم بئو تابعی	માં-૬-ને છે-શું	احساس می گنی
93 Have you any straining at stook		(ક્યું) ધતી-વેઢા-કાઈ-કઢ-કરેઈ-	ایا دروقت فعل کردن کے بیجٹ می کمذ
14 Do you pass any sling or blood!	. / /	લ્જ કાઈ આંઘ અથવા રગત પોલે છે.	ررغابط مبنم يا حون برمي ايد
95 How often do you take the mis ture?	بن بن کی بارم بید دوا بیسے ہو	હપ તમે હામા કેટલી વેલા આ ઓફા પ ઓછો	روزی چند با راین دوارامی خوری
96 When did you take it last?	أخرى وقت دواكس وقت بي	હું છેલી વાર નુ : ઓફાઇ ક્રેઆરે પીધુ.	دوای آخری دفت را کی خوردی
97 How much do you take at a	ہرونت کِشنی دواتم کیشتے ہو	જુ દરવેલા કેટલુ ઓશુ. પાઓ ો	بروقت جەمقدار د دا مىخورى
98 Have the pells operated freely?	الوليال كما في بيت ابقي طرح آيا	હ્ર ગોહીઓ · આ માથી પેટ - શારી · પર્ટે આ હ્યુ	ا زخور دن حبوب فعل إفراط ت
94 Did you take the laster oil	كوليال كفاف كيسيم فجركو إزندى كا	લ્લ મોહાઓ ન્નાષા પહારતે ઉપર શવારમાં	بعد خوردن مبوب وتت شبح روغن بيدانجير
on the morning after the	الله الله الله الله الله الله الله الله	દેશીઈ: માર્ચું. કે. નહીં.	میانخودی یا نه
100 How is your cough today!	أم تماري كما نسركينسي بي	^{૧૦૬} આતઃ તઆદી આદી કેમ છે.	مروز شرفه توج کونت
101 Have you any pour when you		10 આશતી લેહાઈ તમને કાઈ દુ-અ નામિક	ایا وقت سُرفیدن دردی معلوم می شود
109 Do you spel much when you	كانت وقت ُبت خوك بخلتي بي	^{૧૦} ૨ આશતી-સેહાઈ ઘણી શુક્ર નીકલેછે શું.	الادروت شرفركردن آب دهن بسياري أير

1844: An Idiosyncratic Account of Himalayan Travel

[Barron, P.J.].

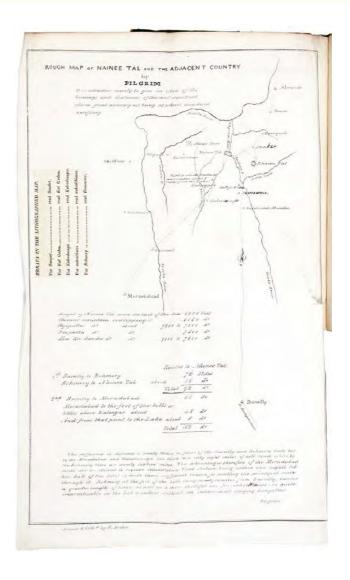
Notes of wanderings in the Himmala containing descriptions of some of the grandest scenery of the Snowy Range; among others of Naini Tal, by Pilgrim.

With an appendix and map.

A scarce and amusing account of two journeys made into the Himalayas in 1841 and 1842, focussing on the Kumaon region around Naini Tal, later the summer residence of the British government of the United Provinces. The entertaining style in which the work is written is displayed in some of the chapter headings: "Hill coolies – their litigious character" "Unceasing rain" "Candle manufacturing" "Puharee impatience" "Dangerous landslip" and "Money does not often convert to Christianity".

These notes were originally published in the *Agra Ukhbar* newspaper, whose editor Mr. H. Tandy had intended only "to have a few copies thrown off for private distribution." More formal publication was prompted by a correspondent in the *Hills* magazine "Bagman" who contested many of the statements made in the notes: "I know Bagman; he is the man who used to go out shooting the chamois with me, crawled on all fours, and wore a pair of green spectacles".

This book attracted nearly 300 subscriptions, and the author decided that "any overplus, after payment of expences, is to be handed over to the residents at Nainee Tal to be laid out in improving the approaches to the lake". P. Barron, a sugar-planter from Saharanpur, and keen adventurer, built the first European house at Naini Tal and named it Pilgrim Lodge, explaining his pseudonym.

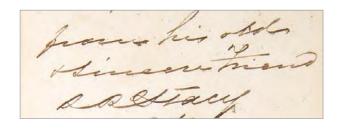


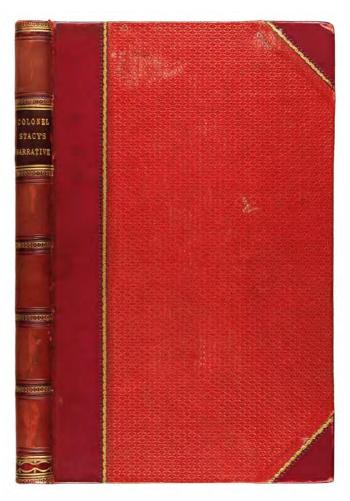
1844: Author's Annotated Copy of a Scarce Privately Printed Account of the Negotiations at Kalat

Stacy, Lewis Robert.

Extracts from the narrative of Lieutenant Colonel L. R. Stacy, C.B., 43d Regiment Bengal Light Infantry, whilst in the Brahooe Camp, inducing the submission of Meer Muhumed Nasseer Khan, Khan of Khelat; and whilst engaged in the subsequent operations of General Nott's army in its march to Hindostan via Ghuznee, Cabul and the Khyber.

Stacy's first-hand account of his role in the early stages of the First Anglo-Afghan War designed to secure Afghanistan as a buffer against further Russian expansion from Central Asia. The Baluchi tribes under Mehrab Khan had opposed the British advance towards Afghanistan through the Bolan Pass. Their capital Kalat had been captured and a British puppet ruler installed, but they had rebelled and forced him to abdicate in favour of Mir Nasir Khan II. In 1840 Major General Nott recaptured Kalat and appointed Stacy political officer to negotiate with the Khan.





An extremely scarce book printed for private circulation among the author's friends only. This copy with the author's manuscript corrections.

^{1844 [}Serampore]: from the Serampore Press First edition. pp.[2], 161, [3]. Bound in contemporary half morocco, cloth boards. With the author's signed presentation inscription: "To Lt. Richd. Trotter from his old & sincere friend".

1845: Innovative Designs for the Relief of Injured Soldiers

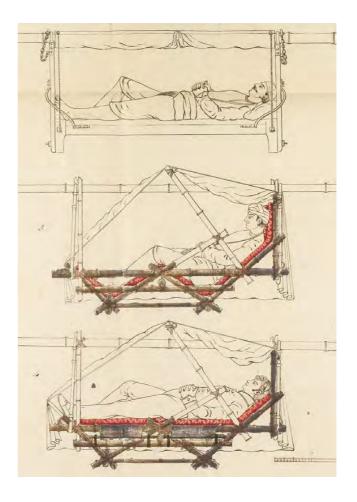
Login, John Spencer.

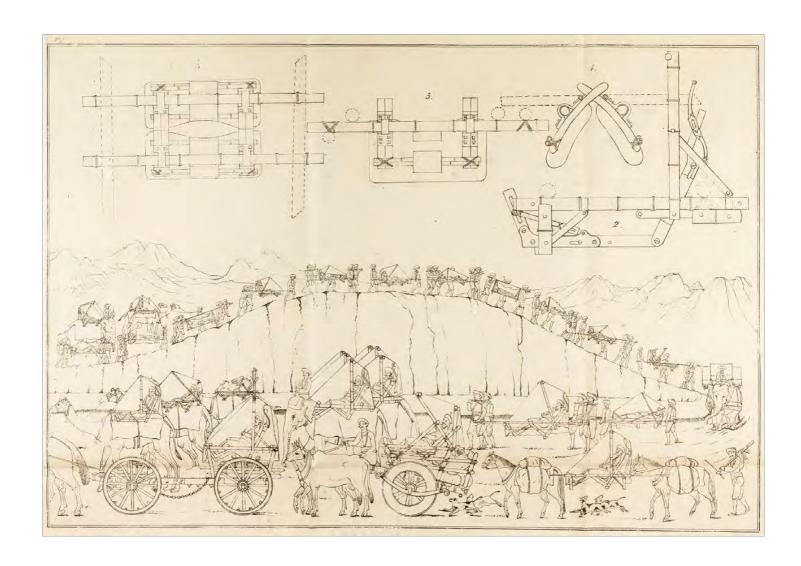
Designs for the Improvement of the Field Carriage of Sick and Wounded Soldiers.

ohn Spencer Login, 1809-1863, joined the East India Company as an assistant surgeon in 1832. He served in Bengal, and on the North West Frontier and Afghanistan, and was in medical charge of horse artillery with the Army of the Indus during the first Afghan war, before becoming Surgeon to the British Residency in Lucknow and Superintendent of Hospitals to the King of Oudh. On the annexation of the Punjab Login was appointed guardian of Maharaja Duleep Singh and accompanied him to exile in England. He was knighted in 1854.

In this extraordinary pamphlet he describes and illustrates his improved designs of litters to transport sick and wounded soldiers from the battle field more rapidly. He compared the performance of his bamboo litter with the more traditional palankeen in field trials, and found it to be substantially lighter and more easy for bearers to carry. He extended his design for use as a surgical bed, for carrying over mountainous country, and for carrying by camel.

Login took advantage of the lithographic skills of Henry Archer to produce plates which could serve as plans for field construction of his designs. Archer had worked at the Asiatic Lithographic Press, Calcutta in the 1820s, and in 1830 was put in charge of establishing the new 'up-country' Kanpur branch of the press. He was lured away to Lucknow by the Nawab of Oudh, Naziruddin Haidar, to 'convert' the Royal Press of Oudh from typography to lithography.





1846: Exquisite Hand-Coloured Lithographs of Inscriptions on Sikh Cannons

[Smyth, Ralph].

Inscriptions on the Seikh guns captured by the Army of the Sutledge 1845/46.

An exquisite pictorial record of no less than 80 cannon captured by the British during the First Anglo-Sikh war. Captain Ralph Smyth of the Bengal Artillery had compiled a mass of technical data on the Sikh guns which he published as *Plans of ordnance captured by the Army of the Sutledge*, but that volume contained only a single plate of inscriptions with its valuable information on the cannons' dating and production.

These plates were exquisitely lithographed by C. Gomeze, with different background colours to the inscriptions which are mostly in Nastaliq, with some in Lahnda or Devanagari script. There is generally one plate per gun, but there are some exceptions. For example Gun No. 45 has no less than 20 plates.

Formidable cannon power was the centrepiece of the Sikh Khalsa Darbar Army, the most modern army the East India Company ever faced in battle. Two hundred and fifty six guns were captured in the First Anglo-Sikh War and most were melted down. A few of the most ornate pieces were sent to Britain and may still be seen today, for instance, at the Royal Arsenal, Woolwich, the Royal Hospital, Chelsea, Dover Castle, and the McKee Barracks, Dublin (Neil Carleton, 'Lion's teeth: the artillery of Maharaja Ranjit Singh', SikhSpectrum.com Quarterly No. 22 (2005).

The antiquarian bookseller Francis Edwards sold a copy of this book a hundred years ago at 8 shillings.

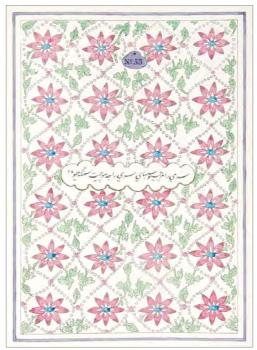


[1846] [Calcutta]: C. Gomeze, Lithographer First edition. Sixty-four hand-coloured plates, including title. Bound in contemporary half morocco, neatly rebacked preserving original spine, modern slip-case. Damp staining to endpapers, not affecting plates.

With faded and mostly illegible manuscript ownership inscription on front end-paper from a soldier to his father, dated Rawalpindi, 17th July 1859, and with same soldier's ownership inscription on title page. Plates interleaved with blanks. [COPAC records two copies, at the Victoria & Albert Museum, and at Oxford.]









1846: "The Most Important Contributions, not only to Botany, but to Natural Science, which have ever been published in India"

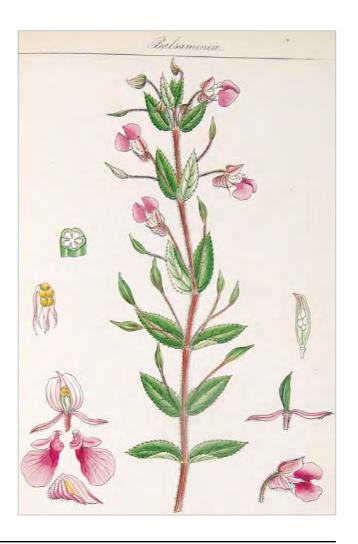
Wight, Robert.

Spicilegium Neilgherrense, or A selection of Neilgherry plants. Drawn and coloured from nature, with brief descriptions of each; some general remarks on the geography and affinities of natural families of plants, and occasional notices of their economical properties and uses.

R obert Wight (1796-1872), surgeon and botanist, was a man of phenomenal energy, energy he devoted to collecting the plants of southern India and illustrating them in a series of books published in Madras. He admired the skill of Indian artists and enlisted the help of several, chief amongst them named Govindoo with whom he was so pleased he named a plant after him.

For this work Wight selected 200 Nilgiri plants from his *Icones plantarum Indiae Orientalis* and had them hand-coloured. The plates were lithographed by Dumphy.

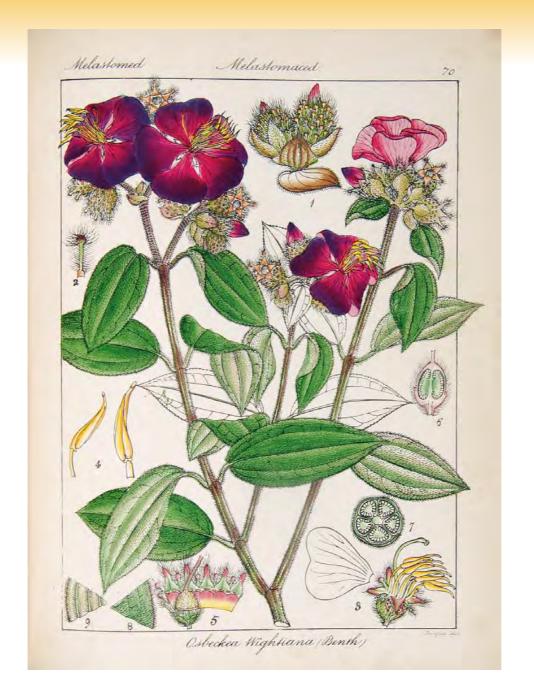
Joseph Hooker considered Wight's publications "the most important contributions, not only to botany, but to natural science, which have ever been published in India" (Hooker & Thomson, 1855, Vol.1, p.50).



[1846]-1851 Madras: printed for the author at the Spectator Press First edition. Two volumes 4to, pp.ix, 83; 94, 196 hand coloured plates, 7 folding, (Volume I numbered 1–102, but lacking 74 & 75 (not issued), folding plates each numbered as 2 (30–31, 34–35, 83–84) and 3 bis plates (42/1, 67/2, 67/3); Volume II numbered 103–202 with four folding).

Bound in later half cloth, marbled boards, a few marginal tears, last two plates a little soiled. Lacks title page to second volume. Linnean Society stamp on title. One of a limited edition of 100 copies only [Nissen 2142; Plesch cat 203; Desmond, pp.115-118.]











1847: The Great and the Good of Calcutta Portrayed

Grant, Colesworthy.

Lithographic sketches of the public characters of Calcutta published in the "India Review", "India Medical ---", "Calcutta Monthly" and "Bengal Sporting" journals, the "Calcutta Christn. Observer" & "Ind. Sportg. Review" 1838 to 1847.

his extraordinary collection of lithographic plates of the notables of Calcutta published over nine years between 1838 and 1847 was the most important work of Colesworthy Grant, the greatest exponent of the new medium of lithography for portraiture in early 19th century India.

The subjects cover the entire range of the Calcutta elite - administrators such as Governors-General the Earl of Auckland and Sir Charles Metcalfe, lawyers like Sir Edward Ryan, Chief Justice of Bengal, and Advocate-General John Pearson, churchmen including the Rev. Alexander Duff and Dr. William Yates, doctors such as Surgeon John Grant, and soldiers including Lieutenant-General Sir Hugh Gough and Lieutenant-Colonel Pogson. Most, but not all, are identified. A few Indian notables are included, such as the Nawab of Murshidabad and the "Claimant of the Burdwan Raj". Some portraits must have been copied from other drawings rather than taken from life, for example Henri Christophe, the First King of Haiti, who had died in 1820.

Between 1837 and 1850 Grant produced no less than 245 portrait studies, which appeared in various Calcutta journals, before selections were published in two volumes. But it was this collection which made his name: "The lithographs of the public characters were so striking and full of life, that Colesworthy's reputation was established,



and he was sought for by private individuals to take their water-colour likenesses." - from the only published study of him, Peary Chand Mitra's Life of Colesworthy Grant published as long ago as 1881. He has surely been unjustly neglected. Today he is best remembered not so much as an artist but as the founder of the Calcutta Society for the Prevention of Cruelty to Animals in 1861, following the worrying to death of his favourite Persian cat by a neighbour's dogs.

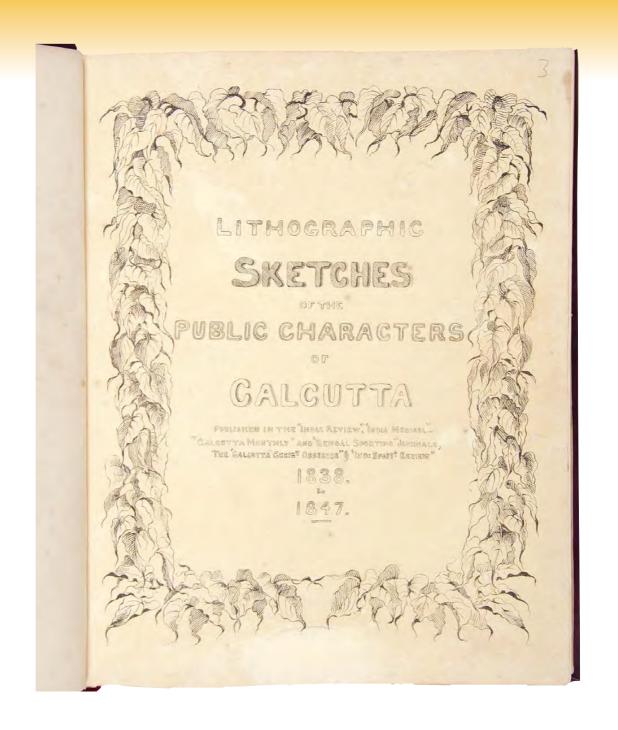
According to Mitra, Grant produced portraits of 167 "public characters". But, rather like the albums issued by Charles D'Oyly's Behar Amateur Lithographic Press, there may have been no such thing as a standard edition of this work, and no specific year of issue. In surviving copies the number of plates varies widely - a copy in the British Library dated 1850 contains no less than 188.

Thirteen of the plates are titled "Private Sketches" and were presumably not published elsewhere.

61

[1847] Calcutta First collected edition. 4to, lithograph title, 126 lithograph portraits, some on India paper and mounted. Bound in modern leather. Some light foxing is present on a few plates, as are some minor marginal tears.

With the artist's presentation inscription, "To the Revd. James Charles D.D. a small token of respect with the kind regards & best wishes of the artist, Calcutta Decemr. 18th 1847".







1849: The Earliest Surviving Printed Book in Lepcha

[Bible. Old Testament. Book of Genesis and part of Exodus. Lepcha]

Aiyat sa misar nun pla wun sa sun.

epcha, a Tibeto-Burman Himalayan language also known as Rong, is the language of the original inhabitants of Sikkim, and is also spoken in Darjeeling and other districts of West Bengal.

This translation was prepared by William Start, an Anglican clergyman, and Karl Gottlieb Niebel, one of the original members of the Moravian Mission at Darjeeling. Their first translation to be printed in Lepcha was St. Matthew's Gospel, published in 1845, but no extant copy of this can be traced. Genesis therefore is the earliest surviving Biblical edition in Lepcha – and indeed the oldest surviving printed book in this language.

According to Diringer, *The Alphabet*, p.280, the extraordinary Lepcha script seems to have been invented or revised by the Sikkim Raja Chakdor Namgye, Phyagrdor rnam-gyal, b.1686, in the early eighteenth century. Diringer goes on to say: "because of their promiscuous sexual relations and innate addiction to drink, their (the Lepcha) disappearance as a distinct race is said to be only a matter of time".



¹⁸⁴⁹ Calcutta: printed by J. Thomas, at the Baptist Mission Press First edition. pp.[2], 346. Later nineteenth century cloth. Manuscript presentation inscription on verso of title: "W. Hawes [?] with Capn. Marsh compliments Darjeeling 15/1/68".

\$) 483 CW 10 CWT 4) E15x 1000 1 ZE (m) (1) (2) (स्म स कि दि है। क्यारि (* क हैं। ही हिं हो कि की कि कि की कि お) Cm (その Ö(名) お) ろくる じり ゆきらとる का की है। है कि है कि है कि है कि कि Sर (हैं O(रि ति। हैं) मा है। SO हता कि रे ० ही कि १६ १० दी हैं के ही भी ही हैं। िस है। इंडो है। एंड दू ए के प्राप्ति द あをおる了の その, のれ 我にそのとぶ)! हैं) में) हैं। हैं। हैं। हैं। हैं। हैं। हैं। ANGE DE TO CO QUEI OU SACUTIR DE SOU 16 63 TO 18 960 (# ") Cu 13/5 ET 960 95 €1 (10 (X (5) \$) \$V(1€ 10) \$) \$V (10) \$0 (# (* (ON & Civ) \$) 10 (1) \$) \$1 6)500 BIT B & FE FE B) FEW ON EN ES कि हिंदिमा है। में। स्टा है। कि हिं।

सार्द्रिंग रहा

9 है। ह्यादि है। हार्ने की का ने है हात्य त्य मा म्रेंग सा उत्ति हर हा सा कि मेंग हा कि का हार्से क्या में कहा त्या कि मा का कि का हार्स की का हिए का मा कि मही तो सा कहा का की की का हिए का है। मही तो सा मही का का की की का की का की की मही तो सा मही का का की की की का मा मा कि मही है। है है

151

1849: First Book on Human Anatomy in an Indian Language, with Magnificent Plates

Mouat, Frederic John.

An atlas of anatomical plates of the human body. With descriptive letterpress in English and Hindustani. Published by order of the Government.

The first work of human anatomy in an Indian language, with magnificent plates lithographed by the Calcutta artist Colesworthy Grant and then hand-coloured by Indian artists working under Mouat's supervision.

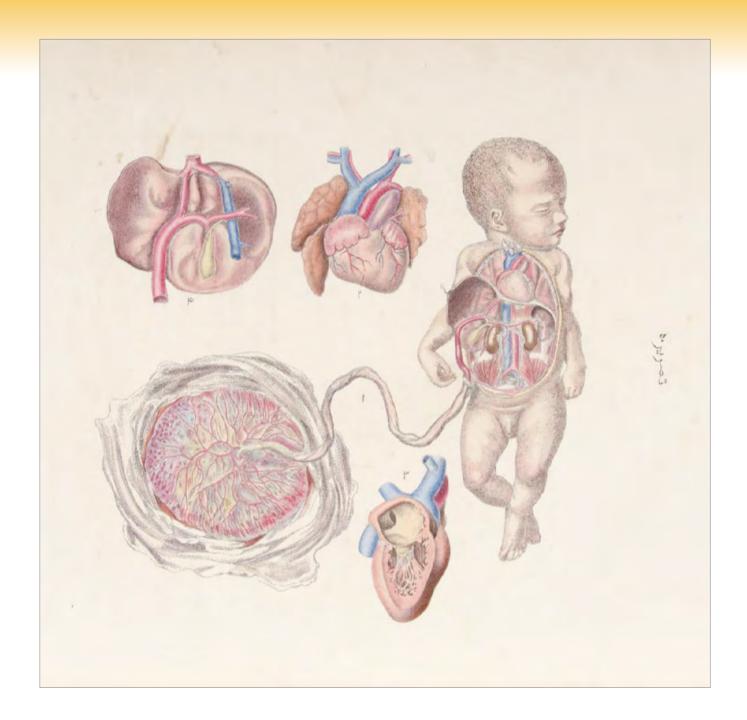
This book was designed to assist in the training of Indian Army physicians attached to the Bengal Medical College in Calcutta - hence the text throughout is given in both English and Urdu, the latter being separately paginated.

The large and beautiful lithographed plates, copied from Western works on anatomy, were the work of the Calcutta artist Colesworthy Grant, whose skill Mouat warmly acknowledges: "Those who are aware of the difficulties connected with the art of lithography, incidental to a tropical climate, will be able to appreciate his merits. The printing could only be accomplished when the state of the atmosphere was favourable, and the whole was executed by himself. The drawings have been coloured by native painters under my personal superintendence." The production of the work must have been a massive undertaking; it was issued in fascicules from 1846 onwards.

Frederick John Mouat, 1816-1897, was a remarkable figure in nineteenth century India, achieving distinction in three separate fields: he was Professor of Medicine in the Bengal Medical College from 1841 to 1853; he played a leading role in prison reform as Inspector-General of



Goals in the Lower Provinces of the Bengal Presidency for fifteen years; and as Secretary to the Council of Education in Bengal for ten years he was a major campaigner to establish the first universities in India.



1849: A Fine Association Copy of an Extremely Scarce Record of the Suppression of Thuggee

Sleeman, William Henry.

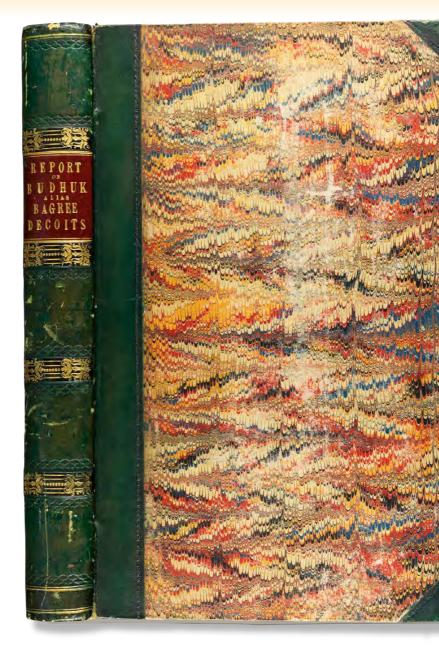
Report on Budhuk alias Bagree decoits and other gang robbers by hereditary profession and on the measures adopted by the Government of India, for their suppression.

William Henry Sleeman, 1788-1856, was the architect of the anti-thuggee campaign of the 1830s.

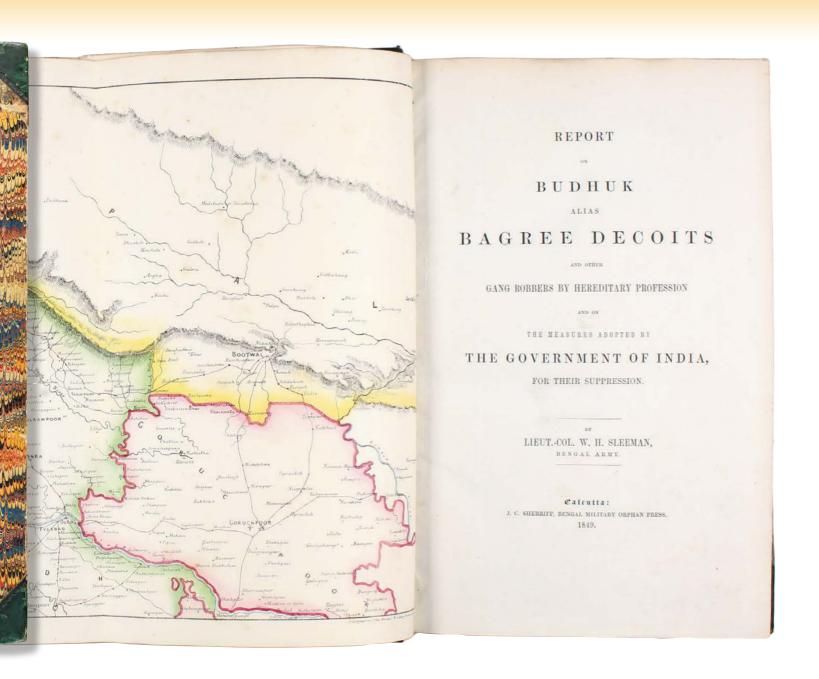
In this work, "perhaps the last elaborate report on crime in India, that I shall have the honor to submit", he describes measures taken for suppression in greater detail than in any of his previous publications - "I have deemed it to be my duty to place before government as full a description as I am able to give of the evils it wished to have remedied, and a plain unvarnished statement of what has been done to remedy them, and how and by whom it has been done".

Sir John Cam Hobhouse accompanied Byron to Greece and travelled extensively in Albania before becoming a radical politician and, in 1835 President of the Board of Control, and as such, the British government official responsible for Indian affairs.

The attractive hand coloured map showing the region between Lucknow and Gorakhkpur is by G.H. Stapleton.



1849 Calcutta: J.C. Sherriff, Bengal Military Orphan Press First edition. Folio, title, errata leaf, pp.iv, 433, [1], sketch map in text, hand-coloured folding map of Northern India as frontispiece. Bound in contemporary half calf, marbled boards, spine lightly rubbed. Presentation inscription from the author, "To the Right Honble Sir John Cam Hobhouse Bart With the author's respectful compliments" [COPAC records four copies, British Library, Oxford, Cambridge and Manchester.]



1853-54: First Indian Newspaper Edited by a Woman for Women

The Literary Star. A weekly journal of literature, arts, practical information, general knowledge and entertainment. Fifty (of sixty) weekly issues, from number one

The only known surviving run of the first newspaper in India to be edited by a woman.

This English weekly holds an important place in the history of Indian journalism. Regrettably the editor's identity remains unknown, but we do know from a notice in the *Bengal Catholic Herald* of 21st May 1853 that it was a lady. One earlier publication, the *Spectator in India*, had aimed specifically at a female readership, but it had been edited by a man and its contents were not particularly feminine. *The Literary Star* by contrast declared: "We have spared no expense to attract the attention of the ladies of India to a journal peculiarly adapted to afford them varied amusement." Every issue carried a ladies column, frequently including illustrations of crochet work or embroidery patterns. Other contents ranged from poetry



and other literary pieces, reviews of the latest books, to feature articles on subjects such as British history, French art, and popular education in the United States.

The Literary Star ceased publication in May 1854 with issue No.60, or soon thereafter. Clearly the paper was not prospering by that issue as the size was halved from 8 to 4 pages: "We regret that the support necessary to keep up such a paper has not attended our exertions."

There is no copy in the British Library which has one of the finest collections of early English-language newspapers from India, and it is not recorded in either Joshi or Case.



1853 Calcutta First edition. 4to, fifty (of sixty) weekly issues, from No.1, 7th May 1853, to No.60, 1st July 1854, but lacking nos.35-41 and 45-47. pp.3-270, 331-346, 351-352, 377-426, 431-472, 481-484, illustrations, sewn. Some issues damaged or defective, part of text lacking from pp.3-4, 263-264, 265-270. Page 1-2 missing.

[Not in Case or Joshi.] (Mrinal Kanti Chanda, *History of the English press in Bengal*, 1780 to 1857 (Calcutta: K P Bagchi, 1987), pp.338-339, and *History of English Press in Bengal*, 1858-1880 (Kolkata: K. P. Bagchi, 2008), p.296).

1854: First Printed Dictionary of Panjabi

Committee of the Lodiana Mission.

A dictionary of the Panjabi language, prepared by a Committee of the Lodiana Mission.

The first dictionary of Panjabi to be published, containing between 15,000 and 18,000 entries, with words culled from a large number of manuscripts of Sikh Scriptures and Panjabi secular works.

This work was long in gestation. It was principally the work of the American Presbyterian missionary John Newton who had been collecting materials for it from his arrival in the Punjab in 1835. The Ludhiana Mission took up the project officially in 1841 and appointed a committee to expedite its compilation. In 1849 a prospectus was issued but the advance subscription response was so disappointing that the project was almost abandoned. Printing was further delayed by the departure of Newton to the United States and the death of the press superintendent Joseph Porter in 1853. It was left to Levi Janvier to complete the editing and printing.



इगइगारिला ga das, s. m. The bite of a sur dak,ká, s. m. A bit of and unsettled, to be tossed about. straw, rubbish; hindrance, a stop-डेशस्य dangg,ni, e. a. To sting. reptile, a sting. इस साठा वेब हैं, गर्भ, र स. व. То per, a plug; a branch of the palm डमभग dag,mag, a. Unsteady, tree, prickly pear, &c.; protection; tottering, shaking, shivering, quiv-इसस्य त्रेक, गर्व, डेंबा स्टेक्स, to plug, to stop up, bite, (as a reptile.) ering, rippling. हमाहिला dasa, una, v. a. To to shut up, to hinder, जगभगाईका dagmagá,uná, e. n. To cause to be stung or bitten. हैं जा dang, ka, s. m. A double shake, to shiver, to totter, to wagur da,hi, s. m. A stick fastendrum, a kettle drum; a kind of ver, to ripple, to flare, (as a blaze.) ed to the necks of cattle to keep poetry among Musalmans; e. w. हमभगट dagmagat, s. m. Shivthem from running away. वनारीका and लारीका. ering, tottering, wavering, ripgoret daha,i, s. f. Compensa-डब्राहु daka,nú, s. m. The fruit pling, flaring. tion for watering horses, &c., or of the dek tree. हुगाउ da gar, s. m. A path, a डवार dakar, s.m. Belehing, road, a highway. for spreading beds. हराहिसा वेक्कें, upá, v. a. (caus. eructation. हेगा dang,gar, s. m. Cattle; a ef डाउस्त.) To cause a bed to ਡਕਾਰਨਾ dakár,ná, e. n. To belch; stupid, simple man. be spread; to cause a horse, cow, संगदादिका danggwa,una, e. a. ਤੰਕੇ ਡੋਲੇ ਖਾਲੇ dak,ke do,le khi,ne, buffalo, &c., to be watered; to To cause to be stung. v. n. To wave, to be restless, to gut da.gá, s. m. A drumstick: cause one to be engaged in any हमा भाउता or काईका, to beat kind of business, especially what be unsettled, to wander about is difficult; (in the last sense caus. without any dependence, a drum, tambourine, & ਤਹੇਤ dakaut, s.m. A caste ਲੰਗਾ dang,gá, s.m. Any propa-ां इचिका.) ration applied to cloth, &c., pregfoet da,hina, v. n. To be ocwho consider themselves able to vious to coloring it; a platform capied, to be deeply engaged, to be realous in any work; to begin bear the calamity of the jabbarof stone with earth in the centre. dan, and therefore do not hesitate | 8317 dag, gi, s. f. A bundle of to wrestle; to be spread, (as a things carried on the shoulder; bed.) Also ভারি থকা. to receive it. See নঘটভাত. c. w. चंत्रलो and लाईली. go dakk, s. f. Hindrance, ob-রউরলী dakaut,ni, । s.f. A রউরলী dakaunt,ni,) female Dastruction: हज सहा, to hinder. खेंबीजी danggo,ri, s.f. A small go dakk, s. m. A piece of a डटचे पाला dat ke khá pá, v. a. raddish, &c. Bur dak khá, s. m. A bit of to dangk, s. m. The sting of a straw or grass, rubbish; a branch to eat to satiety. of the prickly pear, palm tree, 3281 dat, ps, v. n. To stop, to tenomous insect or reptile; 32 stand still, to stand firm. Also भारता or सार्देखा, to sting. &c.; i. q. gyr; a stretcher used to keep open the mouth of a leath-हर सहा. 87 37 dak, dak, a. Full to the brim; इर इर रहरा, to overflow; er well-bucket. BZI dat,ta, s. m. A stopper, a plug, a cork; an obtruder. to have a severe headache. 3ff dag, a. Formless, shapeless; BEI dat ta, a. Fat, strong, athsimple, clownish. guer dakk,ná, v. a. To hinder, to obstruct, to check, to pre-Bil dang, r. m. A sting; a time; letic; stupid. 838 dat,thal, r. m. The hull ਭੰਗ ਚੇਪੜਨਾ, to show friendship gret dak,kará, s. m. A piece of externally while the heart is full BB dadd, s.f. A she frog. of enmity, to endeavor to satisfy ਭੌਂਡ dand, s. m. Punishment, a 8231 dak,kará, a. Rude, preone with flattering words; डेंग susptuous, impudent, wicked. भारता or कार्द्रका, to sting; हैंग | fine; the name of an ornament हज्जाहिला dakra una, v. a. To worn round the arm above the el-स्त्रेभा हिला, to pass a time, to combeich, to rift on account of acidibow; the arm above the elbow; plete a period. a kind of exercise in which the ty from indigestion; to vomit; to डमडमाईसा dagdagá,upá, v. n. To hands are placed on the ground, shake, to waver, to be restless BBB

1854 Lodiana: printed at the Mission Press; Rev. L. Janvier Superintendent First edition. 4to, pp.vi, 438. Bound in half-leather, marbled boards.

With the bookstamp (cancelled) of the Church Missionary Society Library at head of title page. Paper lightly age toned. [COPAC records 5 copies.]

1854-55: First Atlas and Comprehensive Gazetteer of Southern India

Pharaoh and Co.

An atlas of the southern part of India including plans of all the principal towns and cantonments, reduced from the Grand Trigonometrical Survey of India shewing also the Tenasserim Provinces.

[with]

A gazetteer of Southern India, with the Tenasserim Provinces and Singapore.

Compiled from original and authentic sources. Accompanied by an atlas ...

The first atlas to be published and distributed commercially in India, albeit with individual maps engraved in London.

This atlas contains a large folding map of The Peninsula of India, by F.H. Scott, dated 1854, followed by 27 maps of the districts of southern India, 14 of the Dominions of His Highness the Nizam, 5 of Tenasserim Province including Malacca and Singapore, and 21 plans of towns and cantonments, Madras, Bellary, Nagpur, Hyderabad, Trichinopoly, and others. The term "Southern India" equates here with "Peninsular India". Tenasserim, the narrow peninsula in the south of Burma, had been gained by the British during the First Anglo-Burmese War (1824-26). An early plan of Singapore is included.

These maps were engraved by the Walker brothers, sons of John Walker, Engraver to the Admiralty. John Junior was Geographer to the East India Company and later to the Secretary of State for India, but continued as an engraver and publisher in partnership with his brother Charles.

The gazetteer was published a year later, to accompany the atlas and to fill a gap in the reference works available 149

COLLECTORATE OF MADRAS.

This small Collectorate, including the town and suburbs of Madras, occupies about 26½ square miles. Its boundary is the same as that of the jurisdiction of the Supreme Court, and is defined in Sec. XII. Reg. IL of 1892. It is a space extending about 3½ miles north, and the same west, and south, of the Fort as a centre. The Regulation above referred to is as follows:

above referred to is as follows:

"XII. The Zillah Courts are not to receive or entertain any
"suit, under any pretence whatever, relating to any land, house,
"tenement, or hereditament, nor a dispute regarding the boundaries
"of lands, houses, tenements, or hereditaments, situated within the
"town of Madras or the limits of the Supreme Court of Judicature
"at Madras, which for the purpose of this rule is declared to be
"bounded as follows. That the southern limits shall be the southern
"bank of the Saint Thome river," as far as the road leading to the
"Long tank; that the limits shall then be continued in a northern
"direction, along the bank of the Long tank, and from thence along
the bank of the Nungumbaukum tank, as far as the village of Chettapet, upon the banks of the Poonamallee river; that the limits shall
be continued, in the same direction, to the villages of Kilpaukum
"and Peramboor, and that, from the latter village, it do take an

"eastern direction to the sea, so as to include the whole village of "Tondiarpetta; also that no lands, situated to the southward of the Saint Thomé river, or to the westward of the bank of the Long "tank, or of the Nungumbaukum tank, shall be considered within the limits of the said town of Madras; but that all the lands in-

"cluded in the said town of Madras; but that all the lands in-"cluded in the said villages of Chettapet, Kilpaukum, Peramboor, "and Tondiar, shall be considered within the said limits. Nor shall "the Zillah Courts entertain any suit whatever against a person who

" may be a resident of Madras, or of any place within the said limits,
" at the time the suit may be instituted. The Courts are commanded
" not to intermeddle with or take cognizance of the suits abovemen-

"tioned, which are to be considered entirely exempt from their juris-

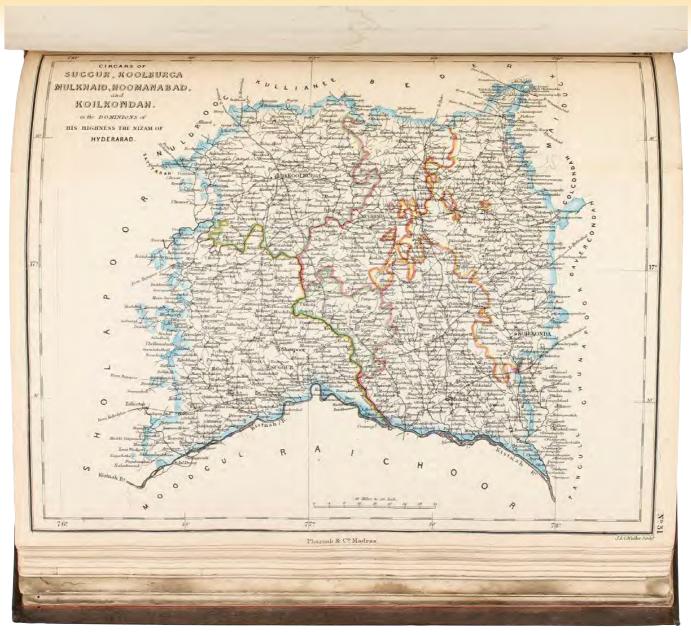
* Generally known as the Adyar,

A Gazetter of Southern India

67

[1854] and 1855 Madras: Pharoah & Co. Two volumes First editions. Atlas in 4to, pp.[iv], large folding map of the Peninsula of India, 67 maps, 28 folding; and Gazetteer, at the Athanaeum Press, 8vo, pp.xv, [1], 728, folding tables, 2 folding maps.

The Atlas in original morocco-backed cloth, neatly restored, the Gazetteer bound in later half calf.

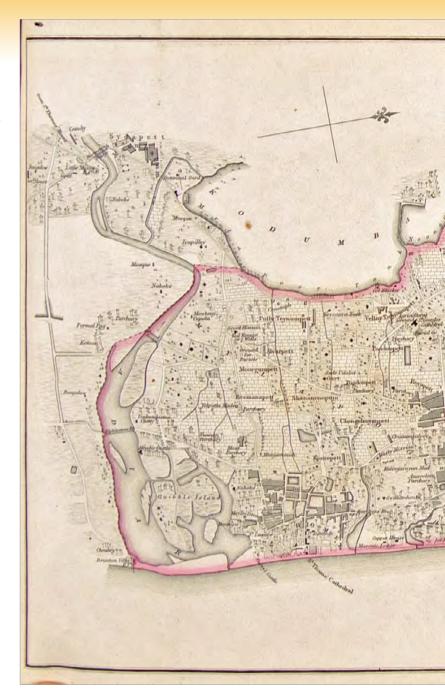


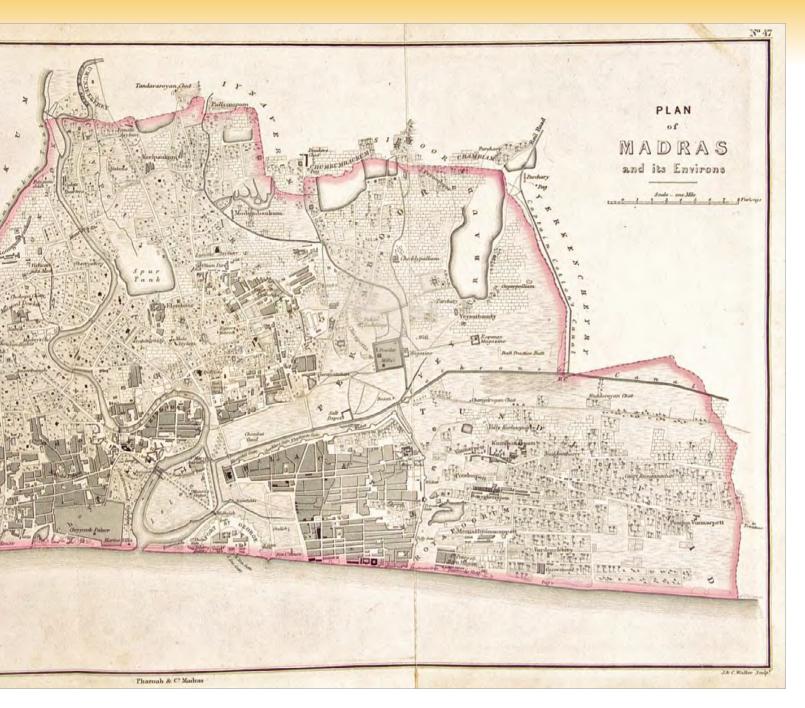
An Atlas of Southern India

to new British officials proceeding to their postings: "Gentlemen in the civil and military services appointed to districts have felt themselves much at a loss for some starting point of information regarding the locality of their future residence and service". But at the same time the compilers hoped for far wider market appeal: "The stranger, the traveller, the clergyman, the missionary, the un-covenanted functionary, the merchant, the trader, the student, have continually expressed their regret at the absence of some trustworthy and comprehensive guide".

For each district the contents include locality and aspect, soil, climate, roads, population, animals, minerals and geology, history, commerce and manufactures, finance and revenue, and languages – a style which became a prototype for the later series of district gazetteers. The compilation was overseen by William Henry Bayley, Secretary to the Board of Revenue and Tamil Translator to Government at Madras.

Pharaoh & Co. were one of the most successful commercial printers and publishers in nineteenth century Madras. The firm was founded by J. B. Pharaoh in 1836 and continued as a family business at least into the 1860s. It published a number of newspapers and magazines, including the thrice-weekly The Athenaeum & Statesman and twice-weekly The United Services Gazette, the bimonthlies Native Herald and Madras Observer, the monthlies Madras Miscellany and Illustrations of Indian Botany, the quarterlies Journal of Literature and Science, Missionary Register, Army List and Medical Journal, and the annual Madras New Almanac, as well as many books. Diversification was their keynote. Pharaoh & Co. were bookbinders, booksellers and stationers, as well as printers and publishers. They owned the Athenaeum Press, and ran the Athenaeum Library. Their building on Mount Road was familiar as a general store of European goods.



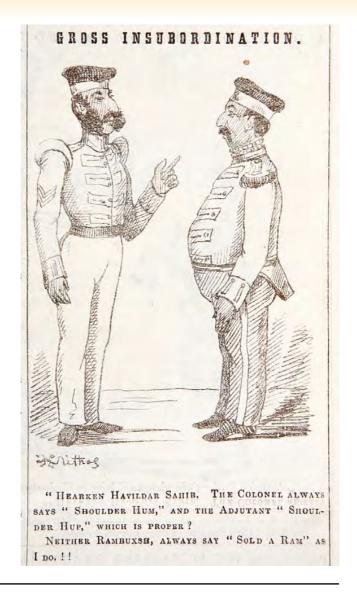


1855-56: The Scarce Forerunner to Indian Punch

The Delhi Sketch Book. Vol. VI No. 1 – Vol. VII No. 12 (January 1855 – December 1856).

Two full years of this copiously illustrated monthly magazine published at the Delhi Gazette Press from 1851 until 1857. The forerunner of the *Indian Punch*, first issued in 1859, and appropriately edited by "Mr. Gimlet Punch, Junior", who was quite clear about his readership: "The laughter-loving circle of society, fine fat rosy fellows, who are not ashamed to acknowledge the point of a pun, and even condescend to crack a joke, have, we know, a decided liking for us".

This very scarce monthly of which only three sets are known, appears to have been rather a one-man production. An inserted note apologises for the lateness of one issue due to sickness. It contains equally scathing satires on the types and habits of both the East India Company's civil and military servants.



1855-56 Delhi: Delhi Gazette Press First edition. Twenty-four monthly issues, 4to, pp. 144; 144, 147 plates, numerous text illustrations. [Most issues have 6 plates, some have 7, VI, 4 has 5 only] A very good set bound in contemporary half calf, marbled boards.

[COPAC records two copies at the British Library and the Victoria & Albert Museum; Joshi records a third at the Red Fort Museum, Delhi.]

1856: "The Absurdities of Indian Life"

Lodwick, R.W.

Humorous sketches of the world we live in.

The great aim of the author has been to expose the absurdities of Indian life in a good humoured manner: as not a single face has, to the author's knowledge, an original, he trusts that no one will take offence, or consider him personal. He disclaims all intention of caricaturing individuals, and only pleads guilty to laughing at manners and customs" - author's preface.





1856 Bombay: Lithographed at the Education Society's Press First edition. 4to, pp.[iv], 38 lithographed leaves of sketches.

Bound in recent half calf. [COPAC shows 2 copies, British Library, and National Library of Scotland.]

1858: An Infamous Account of Retribution during the 1857 Rebellion

[Cooper, Frederic Henry].

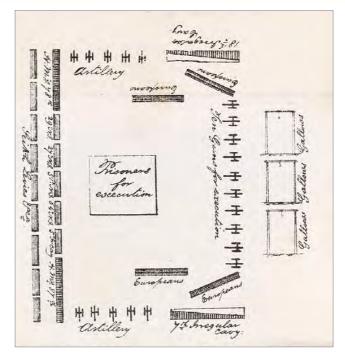
The crisis in the Punjab, from the 10th of May until the fall of Delhi, By a Punjab employee. For the benefit of the "Lawrence Asylum".

The scarce first edition of this personal record of "four of the most memorable months which have ever run their course in India".

Frederic Cooper, Deputy Commissioner of Amritsar, is notorious for his summary execution without trial of 282 sepoys from the 26th Bengal Native Infantry who had mutinied, been disarmed, escaped from jail, but then surrendered peacefully. The episode, known as "The Black Hole of Amritsar", has largely been buried in the pages of history. Cooper's first-hand account, "penned in spare half hours of leisure snatched from time occupied in heavy official duties", is unrepentant, not to say gloatingly triumphalist, and he was congratulated for his action at the time by the likes of Sir John Lawrence and Sir Robert Montgomery.

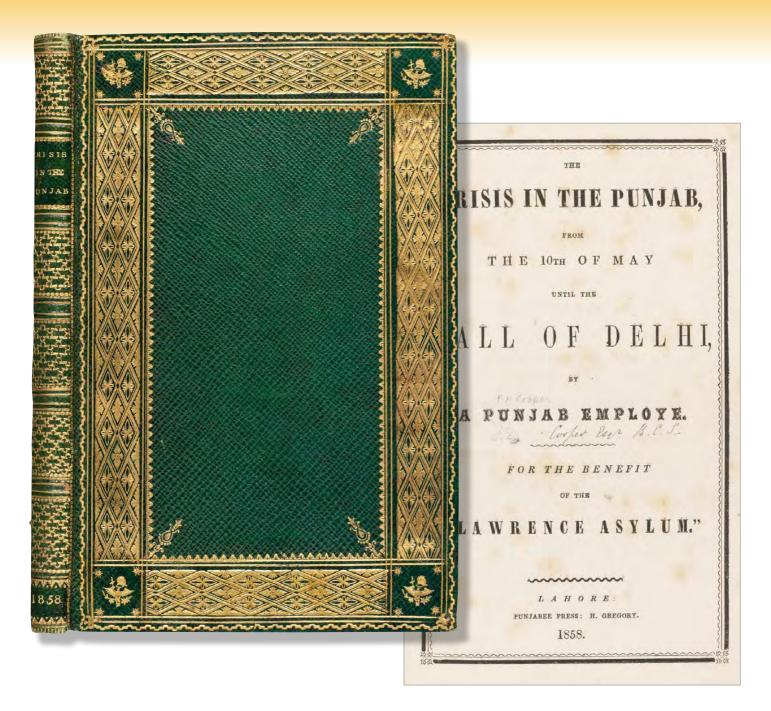
Published simply as a first-hand account of events during the 1857 rebellion in the Punjab, from news being received on 11th May of events at Meerut and Delhi, the disarming of troops at Mian Mir outside Lahore and the mutiny of troops at Ferozpur both on 13th May, the mutinies at Jalandhar, Jhelum, Sialkot, and Peshawar, down to the siege of Delhi.

The author sets the scene very dramatically: "The seizure of Delhi and its concomitant tragedies burst upon Anglo-Indian society like a thunder clap ... The hot weather had set in. Territorial expansion and aggrandizement had reached its extreme limits, while the force of European troops dwindled to its extreme minimum. Cholera had



decimated European troops last year, and these vacancies had not been filled up ... The first layer of civilization had hardly been spread over Oude ... The Persian treaty had scarce been ratified, while the inflammatory proclamation of the Shah, calling on all the faithful to oust the treacherous tribe of the British, was fresh in the memory of every Mahomedan in India."

This scarce first edition was published to raise funds for the Lawrence Asylum, a chain of schools set up to provide education to the children of the deceased and serving soldiers and officers of the British army. The founder, Sir Henry Lawrence, had been killed at Lucknow.



1858: A Privately Printed Account of the Mutiny at Mhow

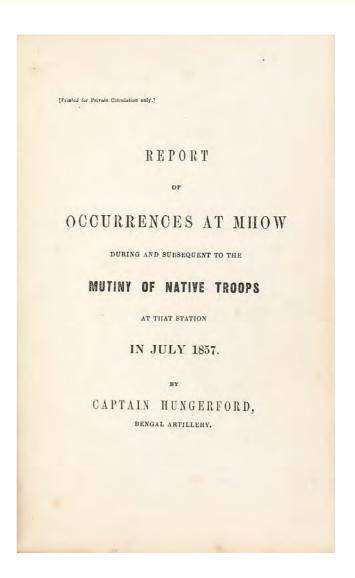
Hungerford, Townsend.

Report of occurences at Mhow during and subsequent to the mutiny of native troops at that station in July 1857.

An extremely scarce report "Printed for private circulation only", on the events at Mhow during the 1857 uprising, praising the troops defending the garrison and defending the character of the Maharaja of Indore as a friend and ally to the British government.

Townsend Hungerford, a Captain in the Bengal Artillery, assumed command of the garrison after the death of his Commanding Officer, Colonel Platt, at the hands of the mutineers. Mhow was a British cantonment founded in 1818 near Indore in Madhya Pradesh (Central Provinces).

This work consists almost entirely of correspondence to and from Hungerford, not only with his superiors in the Bengal Army and the Government of Bengal but also with the Maharaja of Indore. The author had this printed "to save me the trouble of writing a number of copies".



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opinion that, in a most difficult position, Captain Hungerford has shown himself equal to the emergency.

(Signed)

ELPHINSTONE.

J. G. LUMSDEN.

15th July 1857.

(True copy)

H. L. ANDERSON, Secretary to Government,

No. 995 of 1857.

SECRET DEPARTMENT.

From H. L. Anderson, Esq., Secy. to Govt., Bombay, To Captain T. HUNGERFORD, Commanding at Mhow.

Dated 25th July, 1857.

SIR,-I am directed to acknowledge the receipt of your letter with enclosure, dated the 20th instant, No. 443, reporting on the state of affairs in your neighbourhood, and to convey to you the thanks of the Right Honorable the Governor in Council.

2. Copies of your letter and of its enclosures have been forwarded for the information of the Government of India.

(Signed)

H. L. Anderson, Secretary to Government.

I have, &c.

Bomboy Castle, 25th July, 1857.

No. 3173.

FOREIGN DEPARTMENT.

From R. Simson, Esq., Offig. Under Secy. to the Govt. of India, To Captain T. HUNGERFORD, Commanding at Mhow.

Dated FORT WILLIAM, 10th August, 1857. SIR,-With reference to your letter to the address of the Secretary to Government of Bombay, dated the 20th ultimo, No. 442, regarding the preservation of the bazar and station of Mhow from pillage, owing to the exertions of Gokul Pursad Kotwal, and Captain McMullen, Officiating Cantonment Joint Magistrate, I am directed by the Governor General in Council to communicate to you, as well as to Captain McMullen, the thanks of the Government for your exertions in preserving order in Mhow. I am desired also to request that you will present to Gokul Pursad a sword, with a bag of Rs. 500, in token of the approbation of Government.

I have, &c.

(Signed) R. Simson,

Officiating Under Secretary to Govt. of India. Fort William, 10th August, 1857.

No. 3183.

FOREIGN DEPARTMENT.

From R. Simson, Esq.,

Officiating Under Secretary to Government of India.

To Captain T. HUNGERFORD, Artillery,

Commanding at Mhow.

Dated FORT WILLIAM, 10th August 1857.

SIR,-I have the honour to acknowledge the receipt of your letters No. 438 and 439, dated 17th ultimo, containing a detailed account of the late occurrences at Indore and Mhow, and reporting that, having been left at Mhow without any political officer to consult, you had assumed political authority to communicate with Holkar.

2. In reply, I am directed by the Governor General in Council to state that your conduct calls for commendation. In a position of much difficulty and uncertainty, you have discharged the duties which fell to you with excellent judgment.

1861: Allan Octavian Hume's Own Copy of his Hindi Translation of the Indian Penal Code

[India. Acts. Penal Code].

Hindee version of the Indian Penal Code or Act XLV of 1860. Translated under the orders of the Hon'ble the Lieut. General, N.W.P., by Allan Octavian Hume, C.B., Magistrate, and Kour Luchmun Singh, Deputy Magistrate of Etawah.

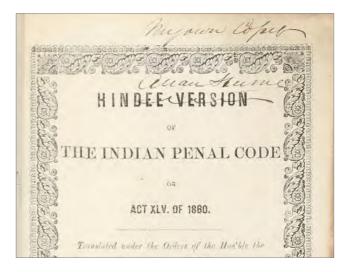
Rirst Hindi edition of the Indian Penal Code. The copy of Allan Octavian Hume, a founder of the Indian National Congress, signed by him and with substantial annotation in his hand.

The Indian Penal Code, modelled on English law, was drafted in 1860 by a Law Commission chaired by Thomas Babington Macaulay. Its publication was a landmark in Indian legal history. Hume was ideally placed to produce the official Hindi translation, being stationed at Etawah in the Hindi heartland, halfway between Agra and Kanpur.

Allan Octavian Hume, 1829-1912, graduated from the East India College at Haileybury and joined the Bengal Civil Service in 1849. At Etawah he proved to be a more than able administrator, improving roads and health care facilities, introducing free primary education in Hindi and Urdu, and even issuing a local newspaper, *Lokamitra* ("The People's Friend").

A lifelong friend of John Stuart Mill, Hume believed in progress through social and political reform. During the 1857 uprising, which he blamed on political ineptitude, he took refuge in Agra fort but was back in Etawah by January 1858 with a policy of 'mercy and forbearance', much criticized by many of his peers.

Later, as head of a new department of Government responsible for agriculture, revenue and commerce, Hume



became increasingly critical of land-revenue policy which he considered had caused acute poverty in many parts of India. As a result his department was abolished and he was demoted to revenue administration. Hume's response was to publish his criticisms in a book, *Agricultural reform in India*. He took early retirement in 1882, having stayed on to pay for the publication of his three-volume work, *The game birds of India, Burmah and Ceylon*, ornithology being another of his passions.

In retirement he took up the cause of Indian representation in the political sphere, writing an open letter to Calcutta University graduates in 1883 urging them to form their own national political movement. This led two years later to the formation of the Indian National Congress.

This was Hume's first published work.

¹⁸⁶¹ Etawah: printed by Hukeem Jowahir Lall, at the Educational Press First edition. pp.[2], 40, 364, English and Hindi title pages, Hindi printing throughout With a separate Hindi title-page beginning: "Hindusthana ka danda sangraha".

Hume's own copy, with his bookplate and ownership inscription, "My own copy Allan Hume", and his manuscript notes throughout the contents leaves [first 40 pages]. In a fine example of a contemporary Indian binding of full red straightgrain morocco, gilt tooled. Spine rubbed, headcap and joints repaired. [No copy appears in COPAC.]



1862: First Magazine Published in the Punjab, no Copy Recorded

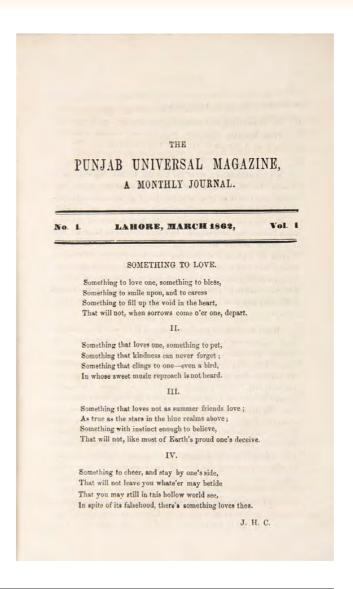
The Punjab Universal Magazine,

a monthly journal. Volume I, Nos. 1, 2, 5, 9 and 10, and Vol. II No. 1 (March, April, July, November, December 1862, and January 1863).

The unknown editor's preface suggests that this is the first such magazine to be published in the Punjab: "There are, he believes, but few who will be disposed to deny that the introduction of a literary periodical, in which instruction is blended with entertainment, and at a price sufficiently moderate as to admit of it being within reach of all classes of the community, would prove a desideratum whose want has long been experienced in the Punjab".

The contents are the usual blend of poetry, fiction, geography and travel (e.g. "A few hours at Constantinople"), history ("Literati in Elizabeth's reign"), and religious articles (e.g. "Scripture and science").

A number of sections from *The Benares Magazine*, including part of the August 1850 number are bound in at the end. These contain the serial publication of Confessions of Ramdeenooa, Bhur, by V.V.



 $1862-63 \quad Lahore \quad First edition.pp. [iii], \\ 162, (289)-365, (629)-851; \\ 85; (405)-416, \quad 59-72, \quad (127)-134, \quad (377)-390, \quad (453)-462; \quad (83)-100; \quad (441)-456. \\ Contemporary half calf, marbled boards.$

With manuscript ownership inscription and discreet bookplate of Clive Coates of Helperby Hall, Yorkshire, dated 1934. [Not in Joshi; not in COPAC.]

1863: A Scarce Guide to Darjeeling

Hathorn, James George.

A hand-book of Darjeeling; with brief notes on the culture and manufacture of tea, and rules for the sale of unassessed waste lands etc. issued by notification of the Government of Bengal, 30th August 1862 ...

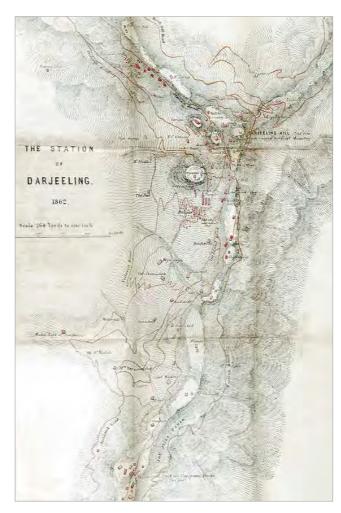
An extremely scarce detailed guide for the visitor to Darjeeling written during a visit to the Hill Sanatorium. The only copy recorded in the UK is at the British Library.

The author, a Captain in the Royal Artillery and also Assistant to the Inspector General of Ordnance and Magazines, Bengal Army, had spotted a gap in the market.

"It is true that a "Darjeeling Guide" was published about twenty years ago, and that an extract of an article in the Calcutta Review on Darjeeling having a somewhat similar object was printed about five years ago; but the former is of so old a date as to be nearly useless for the purpose for which it was originally intended, and the latter was so limited in size as rather to suggest the requirement than supply what was wanted."

In this hand-book Hathorn describes the journey from Calcutta, Darjeeling's geography, topography and climate, its natural history, civil administration, public works, and, perhaps most importantly for the intended reader, its 'domestic economy' – hotels, schools, servants, shops, and other necessities of the resident or visitor.

There are interesting accounts of the Convalescent Depot, the Military Cantonment at Sinchul, the hill tribes of Sikkim, and the Darjeeling Mission to the Lepchas, as well as the cultivation of tea. The final sequence comprises fascinating advertisements for Calcutta businesses. The maps, drawn by the author and engraved by T. Black of



Calcutta, are of the route to Darjeeling, the station of Darjeeling, 1862, and the Hope-Town Spur.

1863: A Pioneering Study of Hindu Custom and Practice

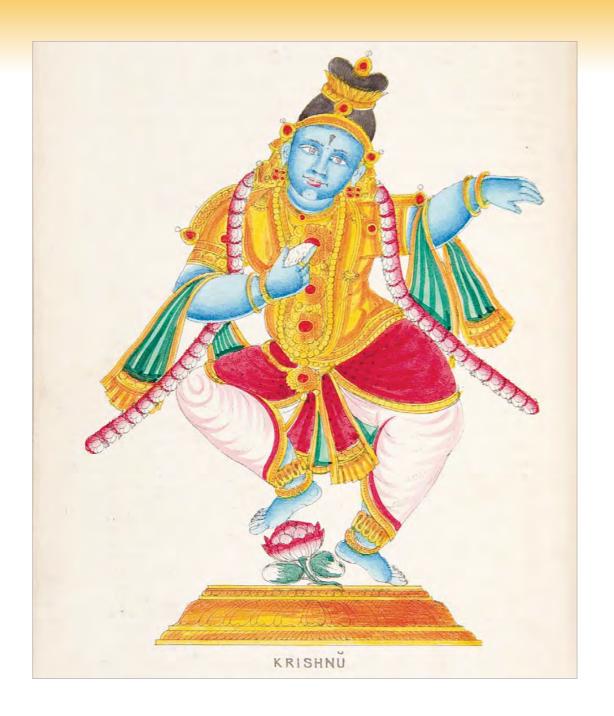
Ward, William.

A view of the history, literature, and religion of the Hindoos: including a minute description of their manners and customs, and translations from their principal works ...

later Madras edition and abridgement "for popular use" of the 1817 London edition, omitting the more historical aspects of Ward's work in favour of the more contemporary: "It gives an answer to the casual observer on points about which he is most curious, the temples that meet the eye in every street; the festivals with which every Hindu home is busy, the worship which attracts his notice by the banks of lake or river, the books by which the youth of India is still instructed and upon which its manhood feeds."

This edition has an additional six hand-coloured lithographs by A. Barren, of Ganesha, Vishnu, Shiva, Brahma, Kali and Krishna, and a biographical sketch of William Ward by W.O. Simpson, a Methodist missionary at Royapettah, Madras.





1863-64: First Publication of Jahangir's Memoirs, from Sir Syed Ahmad Khan's Home Press

[Jahangir (Mughal Emperor)]; [Muhammad Sharif, called Mu'tamad Khan (Compiler)] Ahmad Khan, Syed (Editor).

[Tuzuk-i-Jahangiri] Toozuk-i-Jehangeeree ... edited by Syud Ahmud.

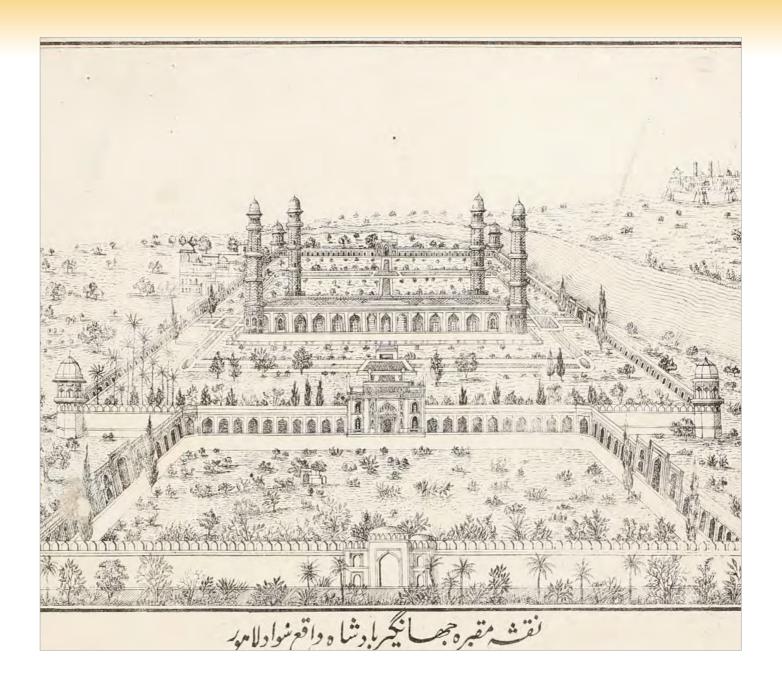
An extraordinary publication by one of the makers of modern India, Sir Syed Ahmad Khan, 1817-98, educator and politician, Islamic reformer and modernist.

Jahangir's Persian memoirs are an important source for the history of the consolidation of the Mughal empire after his father Akbar's reign. They were compiled by Muhammad Sharif, called Mu'tamad Khan, when he returned to the Mughal court after undertaking a military command in the Deccan.

This first ever printed edition was prepared by Sir Syed Ahmad Khan and printed on his own private press. The main text was printed in Ghazipur where he was living in 1863, and where he established a modern school. The introduction was printed in Aligarh where Sir Syed moved in 1864, taking his press with him. Each part has a separate title page with different date and place of publication.

The lithograph plates are of Jahangir's tomb at Lahore and a kos minar, or brick tower that served as a distance marker, erected by Jahangir at Delhi. Various coins of Jahangir's reign are reproduced throughout the text.





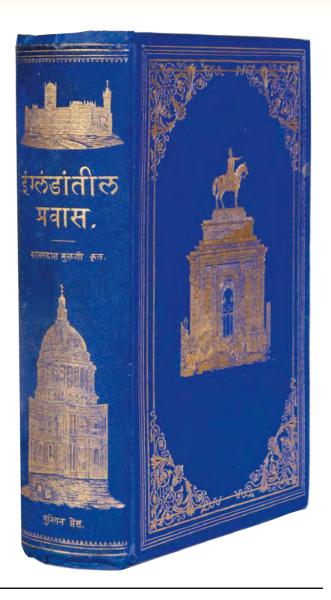
1867: The Indian Traveller Abroad and a Guide to Etiquette in England

Karsandas Mulji.

Travels in England. Inglandantila pravasa ha grantha ... Translated from the second Gujarati edition by Bhaskar Hari Bhagwat. Published under the patronage of the Bombay Government.

An extraordinary account of an Indian gentleman's visit to England, with text in Marathi, preface, and captions to illustrations also in English. The author relates his sea voyage from Bombay to Marseilles, his trip across France to London, and his view of the city, with hints for Indian travellers. He describes the principal buildings and public places, social habits of the people, and provides a guide to English etiquette for the Indian tourist. He delineates the causes of England's greatness and gives an account of his tour of the country embracing Rochdale, St. Helens, and Loch Lomond as well as Manchester, Liverpool, Edinburgh and Glasgow.

Karsandas Mulji, 1832-75, was a journalist and social reformer. He founded the *Satya Prakash* (Light of Truth), a Gujarati newspaper, in which he advocated female education and the re-marriage of Hindu widows. He was administrator of the native state of Limri.



¹⁸⁶⁷ Bombay: printed by N. R. Ranina at the Union Press First Marathi edition (published in Gujarati in 1866). pp.40, 502, [4], 28 plates, 17 in colour, many woodcut illustrations in the text.

1868: Hygiene on the Jagannath Pilgrimage

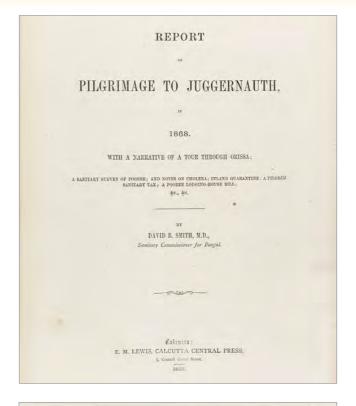
Smith, David Boyes.

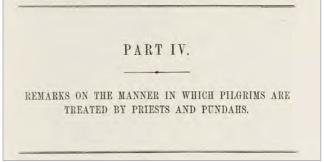
Report on pilgrimage to Juggernauth, in 1868.

With a narrative of a tour through Orissa; a sanitary survey of Pooree; and notes on cholera; inland quarantine; a pilgrim sanitary text; a Pooree lodging-house bill, &c., &c.

A fascinating work of medical geography full of extraordinary detail. The author, Sanitary Commissioner for Bengal, who had earlier investigated outbreaks of cholera at Delhi and elsewhere, provides here a sanitary survey of Puri and a narrative of his tour through Orissa. Following discussion of a bill to regulate the lodging houses of Puri he goes on to remark on the manner in which pilgrims are treated by priests, with many quotes from pilgrims.

The annual pilgrimage to the temple of Jagannath at Puri in Orissa, which drew pilgrims from all over India, was a matter of great medical concern for its potential to incubate and disseminate disease: "Fully to understand all the sanitary bearings of pilgrimage, we must, of necessity, study not only medical topography, meteorology, geology, and the natural productions of a country, but also the social and moral condition of a people, their every-day habits, their rural customs, their modes of thought, the observances of their religious sites and worship, their great gatherings, their public festivals."





1870-71: Two Extremely Rare Examples of Printing on a Peripatetic Regimental Press

Vickers, Sergeant-Major T.H.

55th Regiment in India; or, a record of events during six years' service in India; 1863 to 1869.

There must have been many regimental presses in India to print general orders and run off forms as their regiment moved from posting to posting, but very few of their products survive. This is a scarce early example. The printers' names are given, Privates J. Hanrahan and B. Flaherty.

This book includes details of all the officers and volunteers, appointments and orders, routes of marches, pensions, etc., for the six years from 1863 when the regiment began service in India. The 55th Regiment of Foot was raised at Stirling in 1755, arrived in India in 1863 after service in the Crimean War, and saw action in the Bhutan War before being ordered to build a new military cantonment at Chakrata near Dehradun – "Here a difficult task lay before them, none other than to form and build a new station amidst the Himalaya Mountains" (see George Noakes, *A historical account of the services of the 34th and 55th Regiment* ... Carlisle, 1875, pp. 148-150). Having built Chakrata, the Regiment was rewarded with a posting to Peshawar, known as the "graveyard of India".

SERGEANT-MAJOR T. H. VICKERS, H. M. 55TH REGIMENT. 55TH REGIMENT IN INDIA;

OR.

A RECORD OF EVENTS

DURING SIX YEARS' SERVICE IN INDIA;

1863 TO 1869.

With the Second Edition

Vickers, Sergeant-Major T.H.

55th Regiment in India; or, a record of events during six years' service in India; 1863 to 1869.

This second edition updates the regiment's record of service to the end of 1870, and adds the editor's 'Essay on Dress of British Infantry', which won first prize of 50 Rupees for the best essay on the clothing of the British infantry in April 1870.

Printed by the same pair, Privates J. Hanrahan and B. Flaherty, as the first edition. The binder is named as Sergeant G. Bremner.

1870 Chakrata: 55th Regimental Printing-Press First edition. pp.[6], 250. Bound in contemporary half morocco, spine repaired. Last leaf lacking, and page 249-50 defective (approx one inch square missing). With two manuscript ownership inscriptions on dedication page of members of the Regiment stationed at Roorkee: George Knowles and Joseph Wilkinson. Armorial bookplate of Burghwallis Hall. [No copy recorded in COPAC.]

1871 Chakrata: 55th Regimental Printing-Press. Printers: Privates J. Hanrahan and B. Flaherty. Book-Binder: Sergeant G. Bremner. Second edition. pp.[vi], 254, 16. Original pebble cloth. Inscribed "A present from William Patchitt to Elizabeth Allatt".

Cauliflowers.	Well.	Cabbage.	Lettuce.	Goosberry.	Roselle.
Cauliflowers.		Cabbage.	Onions.	Peas.	Roselle.
Turnips,		Carrots,	Spinach.	Beans.	Pens.
Onions.	Mint. Celery.	Parsley. Seed Bed.	Radishes.	Turnips.	Tomatoes.

Ahmad Khan, Sir Syed (Editor).

Tehzib ul-Akhlaq. The Mohammadan Social Reformer. [with] A Scheme for the proposed Mohammedan Anglo-Oriental College, by Syed. Mohd. Mahmood.

Ascarce set of the first three volumes of Tehzib ul-Akhlaq, or, Mohammedan Social Reformer, the journal founded by Sir Syed Ahmad Khan on his return from England, with the aim of reforming Muslim religious thinking and setting Indian Muslims on the road to progress. Tehzib ul-Akhlaq succeeded in infusing a new desire amongst Muslims to acquire modern knowledge. It also gave a fresh direction to Muslim social and political thought by advocating the avoidance of political involvement until parity with the Hindu community in the field of education could be achieved.

Of the 459 articles published in *Tehzib ul-Akhlaq*, 208 were written by Sir Syed himself. His focus was on social and educational reform rather than on politics. There was hardly any aspect of social life which he did not address. The Arabic motto, "The love of one's own nation is an article of faith. Whoever strives to ennoble his nation, also ennobles his religion" appeared prominently on the first page of each issue.

Writing to defend Islam against the attacks of Christian missionaries, Sir Syed attributed the lack of progress in the Muslim community to lack of education and went on to establish the Mohammedan Anglo-Oriental College at Aligarh, an institution designed to serve as a bridge between East and West, old and new. While advocating western methods of instruction, he sought to validate as well eastern traditions of learning.

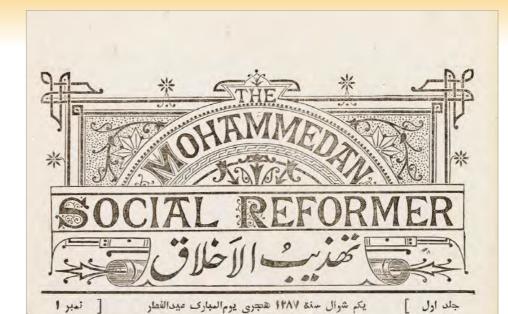


Striving for a fine balance between the two, his ultimate aim was to preserve and transmit the rich legacy of the past to posterity.

Born into a feudal family that witnessed the trauma of the Mughal empire in decline, Sir Syed was a supreme pragmatist. His vision was not limited to establishing a college at Aligarh but to spreading a network of Muslim educational institutions throughout the length and breadth of India.

Sir Syed served on the Viceroy's Legislative Council from 1878 to 1882. He presented evidence to the Hunter Education Commission of 1882, and was appointed to the Public Service Commission of 1887. He was knighted in 1888. In 1889 he received an honorary doctorate from Edinburgh University. He died on March 27, 1898 and was buried next to the mosque at Aligarh.





* 15, 45 - pain

بسم الله الرحين الرحيم اطلاع

جسقدر روپیھ بابعہ اِس پرچہ کے بطور جادہ خراۃ بطور قیمت وصول هو رہ کسی خاص شخص کی ملکیت ٹہرگا بلکہ اِس پرچہ کے اجرا ر ترقی میں صوف کیا جاریگا *

مسلمانوں میں سے جو شخص ساقیہ روپیۃ ساقنہ پیشکی ہماور چندہ دے وہ اِس پوچھ کے متعلق معاملات میں معبو متصور ہوگا * علاوہ اِس کے جو شخص کچھھ ووپیۃ بطور گونیشن دے وہ بشکر گناری تمام لیا جاریگا *

یہ پہچ ہو مہینے میں ایک بار یا در دار جیساتھ مقتضا ہے مضامین ہرگا چھپا کریگا قیمت فی پرچہ در آند اور مع مصصول کیں آنھ ہوگی مگر خریداروں کو کم ہے کم تین روپیۃ قیمت اور ایکروبیۃ آتھۃ آنھ مصصول جمله جار روپیۃ آتھۃ آنھ پیشگی بھیجنے ہونگے **
اگر کرئی شخص کرئی خاص پرچۃ خریدنا چاھے گا اُس کر نی پرچۃ چار آنہ قیمت اور ایک آنھ محصول دینا ہوگا *

ممہوروں کو بلا قیمت یہم پوچہ ملیکا اور اُن کو اُس کے تقسیم کا بھی بلا قیمت حسکو وہ جاھیں اختیار ھوگا *

مضورن ثبير ا

تدبين

إس پرچه میں بجز مضامین متعلق تهذیب اخالق و حسن

معاشرت کے جہاں تک کہ وہ مسلمانوں سے متعلق عیں اور کچھۃ

اِس پرچھ کے اجوا سے مقصد یہھ ھی کہ ھندوستان کے صدادائوں کو کامل درجہ کی سرائیزیشن یعنی تہذیب اختیار کرتے پر راغب کیا جاوے تاکه جس حقارت سے سوائیزڈ یعنی صهذب قومیں آنکو دیکھتی ھیں وہ رفع ھو اور رہ بھی دنیا میں معزز و مهذب قوم کھلاویں *

سوليزيش انگريزي افظ هي جس كا تهذيب هيئي ترجيه كيا هي مگر إس ہے مداد هي انسان کے تمام ادام اور اشگاق اور معاملات اور معاشرت تمدن اور طريقة تمدن اور صورت اوقات اور علوم اور هر تسم کے قفوں ر هذر کو اعلی درجه كي عمدگي پر پهونجانا اور آن کو نهايت شربي اور خرش اساريي ہے پرتنا جس ہے صاب خربي اور خرش اساري ہے پرتنا جس ہے صاب خربي اور خرش اساري ہے پرتنا تحد و منزلت حاصل کي جاتي هي اور وحشيانه پن اور انسانيت ميں خرب تين اور انسانيت ميں جبر تنظر آتي هي *



Sir Syed described his vision of the University he proposed to establish in an Urdu article written in 1872:

"Imay appear to be dreaming and talking like Shaikh Chilli ... but we aim to turn this M.A.O. College into a University similar to that of Oxford or Cambridge. Like the churches of Oxford and Cambridge, there will be mosques attached to each College. There will be boarding houses, in which students will be provided with a suite complete with a bath, a study and a retiring room. The boarding house will have a Common Hall and a common dining room. There will be playground and a swimming pool attached to it. There will be four bungalows constructed for the residence of the Principal, the Head Master and other Professors. The College will have a dispensary with a Doctor and a compounder, besides a Unani Hakim. It will be mandatory on boys in residence to join the congregational payers (namaz) at all the five times. Students of other religions

will be exempted from this religious observance. Muslim students will have a uniform consisting of a black alpaca, halfsleeved chugha and a red Fez cap. All students shall be required to put on a pair of socks and shoes of western style. There will be fixed times for study, dinner, lunch, breakfast, bath, change and for every other activity. All articles of sports will be provided for. Bad and abusive words which boys generally pick up and get used to, will be strictly prohibited. Even such a word as a "liar" will be treated as abuse to be prohibited. They will have food either on tables of European style or on chaukis in the manner of the Arabs. This will be decided by the students themselves, by a majority of votes. They will have special food once a week, to be decided by majority every week."

"At present it is like a day dream. I pray to God that this dream may come true."

80

The founding document of what was to become Aligarh University, A Scheme for the proposed Mohammedan Anglo-Oriental College, by Syed Mohammed Mahmood, is bound at the rear of this journal. It was printed in parallel Englsh and Urdu texts in an edition of only 750 copies.

This document marks a watershed in the history of Muslim education in India. It was written by Sir Syed's second son, Syed Mahmood, shortly after his return from England in 1872 where he had been called to the bar at Lincoln's Inn. It set down formally for the first time Sir Syed Ahmad's idea of an educational institution dedicated to the advancement of India's Muslims. For the next three

years Syed Mahmood worked closely alongside his father to ensure the College opened successfully in 1875. Syed Mahmood had a very distinguished legal career, becoming the first Muslim to be appointed a High Court Judge in India under British rule, but nevertheless continued to be actively involved in the College's administration and development, including establishing a law programme in the curriculum. In 1883 he returned to England to recruit Theodore Beck as the College's first Principal. After his father's death in 1898, he became Honorary President of the College and wrote extensively on Muslim education. In 1920 the College was elevated to the status of a central university – Aligarh Muslim University.

A SCHEME

FOR THE PROPOSED

MOHAMMEDAN ANGLO-ORIENTAL COLLEGE,

SYED MOHD. MAHMOOD ESQUIRE,

Member of the Mohammedan Anglo-Oriental College Fund Committee.

Before offering any remarks upon the scheme to be adopted at the proposed Institution, I may be allowed to bring to the notice of the Committee, a word which appears to me to have been used by mistake. This Committee calls itself "The Mohammedan Anglo-Oriental College Fund Committee." I think what we mean to found is not a College, but a University, and I hope the members will consent to my proposal, that instead of the word College the word University may be substituted.

طریقه انتظام و سلسله تعلیم جسطری پر محررة مدرستمالعلوم مسلمانان میں هونا چاهیئے مجوزة

سيد محمد محمود ممبر مجلس خزنته البضاعته الماسيس مدرسته العلوم للمسلمين *

قبل اسکے کہ میں اپنی رای طریقہ تعلیم پر جو مجوزہ مدرستہ العلوم میں ہونا چاہیئے بیاں کروں کمیتی کو اسکے نام کی طرف توجہہ دلانیکی آرزر رکھتا ہوں جس میں ایک لفظ میں سمجھتا ہوں کہ سہوا داخل ہوا ہی — اِس کمیتی نے انگریزی زبان میں اپنا نام محمدن اینگلو اررینتل کالج فند کمیتی نے انگریزی زبان میں اپنا نام محمدن اینگلو مدرستہ العلوم ترجمہ کیا ہی میں سمجھتا ہوں کہ ہماری غرض صرف ایک مدرستہ یا کالج هی قایم کرنا نہیں هی بلکہ ایک مرنی ورستی قایم کرنا نہیں هی بلکہ ایک این ورستی قایم کرنا نہیں گی بلکہ ایک افظ کرتا ہوں کہ ممبران کمیتی اِسبات کو پسند کریں گے کہ بجای افظ مدرستہ العلوم کے افظ دونی ورستی کا اور بجای لفظ مدرستہ العلوم کے افظ دارالعلوم کا داخل کیا جارے ©

1872: A Memorial to the Only Viceroy to be Assassinated in Office

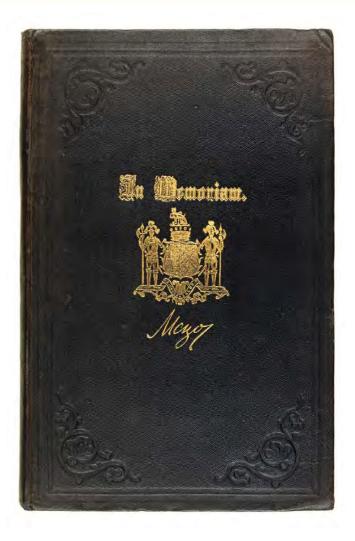
Chick, Noah Alfred (Compiler).

In memoriam: a complete record in a permanent form of all the mournful circumstances, public ceremonies, and general expression of sorrow and sympathy in connection with the assassination of the Late Earl of Mayo, K.P., G.M.S.I., Viceroy and Governor-General of India, to which is prefixed a biographical sketch of His Excellency expressly written for this work.

The Earl of Mayo was stabbed to death on 8th February 1872, by Sher Ali, a Pathan convict, while inspecting the convict settlement at Port Blair in the Andaman Islands. Ali was apparently outraged at the injustice of his own imprisonment rather than being politically motivated. He was convicted and hanged within 12 days.

This memorial, printed throughout on pages bordered in black, provides a biographical sketch of the viceroy, the official narrative of his assassination, various eyewitness accounts, the assassin's confession and a brief description of his execution: "he struggled for more than ten minutes after he fell, although he was dropped more than eight feet".

Richard Southwell Bourke, 1822 – 1872, 6th Earl of Mayo, became the 4th Viceroy of India in 1869 and proved an able and energetic administrator. He consolidated India's frontiers, reorganized the country's finances, and promoted irrigation, railways, forests, and other public work projects. Mayo College at Ajmer, the 'Eton of India' founded for the purpose of educating the sons of the Indian Princes, was named after him. The mounted photographs show the Viceroy and the lying in state.





In Memoriam:

A COMPLETE RECORD IN A PERMANENT FORM

OF ALL THE

MOURNFUL CIRCUMSTANCES, PUBLIC CEREMONIES, AND GENERAL EXPRESSION OF SORROW AND SYMPATHY IN CONNECTION WITH THE ASSASSINATION

OF THE

LATE EARL OF MAYO, K.P., G.M.S.I., VICEROY AND GOVERNOR-GENERAL OF INDIA,

TO WHICH IS PREFIXED

A BIOGRAPHICAL SKETCH OF HIS EXCELLENCY.

EXPRESSLY WRITTEN FOR THIS WORK.

COMPILED BY

N. A. CHICK.

CALCUTTA:

PRINTED AT THE CITY PRESS, BY THOMAS S. SMITH, 12, BENTINCK STREET.

MDCCCLXXII.

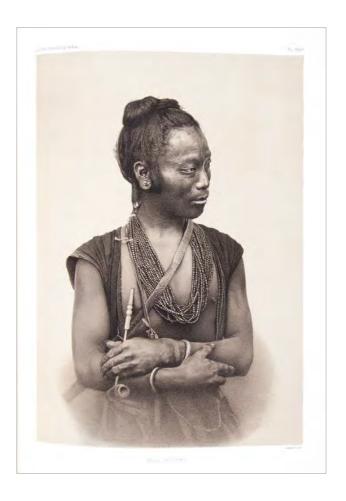
1872: A Handsomely Illustrated Ethnology of Bengal

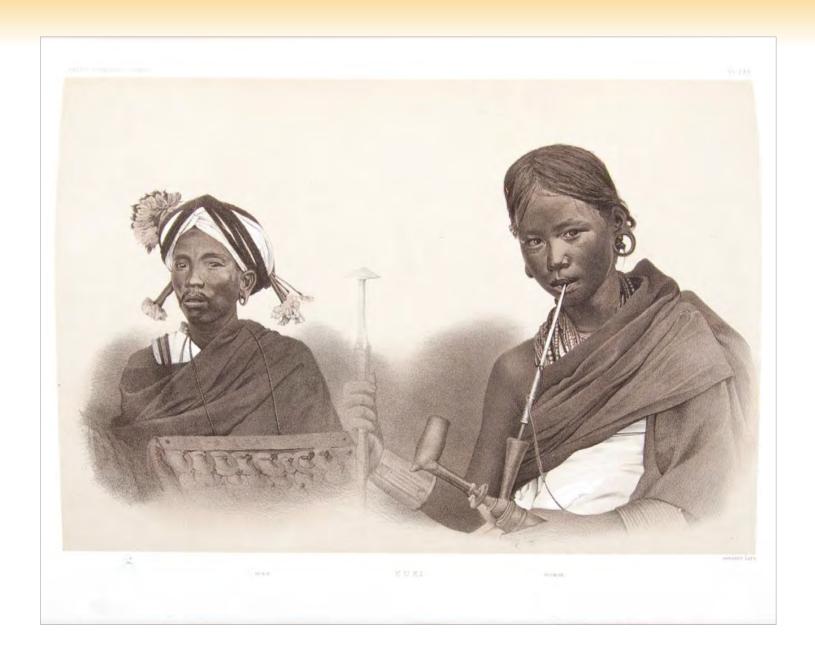
Dalton, Edward Tuite.

Descriptive Ethnology of Bengal.

This magnificent work is a compendium of all known **I** information on the hill tribes of the northern Frontier, the Assam valley, the northern borders, the Tipperah and Chittagong tribes, Hinduised aborigines and Broken tribes, the Bhuniya, the Kolarians, the Dravidians and the Aryans. The project evolved from a grotesque proposal in 1866 to hold a "Great Ethnological Congress" at Calcutta at which human specimens from various parts of India and beyond would be exhibited in stalls at different times of day for "scientific study". When this proposal was dropped, the Government of India instructed local authorities to supply descriptions of all races within their jurisdictions. Edward Dalton, who had acquired considerable knowledge of Indian tribal peoples on a number of expeditions against the hill tribes of Assam and as Commissioner in Chota Nagpur, was asked to edit the submissions for Bengal - he found them totally inadequate and began again.

The superb plates were lithographed in London by Dr George Wallich, a leading artist and photographer, based on original photographs, chiefly the work of Dr. Benjamin Simpson, "one of the most accomplished ethnographical photographers in nineteenth century India" (John Falconer, Ethnographical photography in India 1850-1900, *Photographic Collector* 5 (1984) pp. 16-46). Dr. Brown, Political Agent at Manipur, and Messrs T.F. and Tosco Peppe also contributed photographs.





1873: Kattabomman, an Early Fighter for Freedom

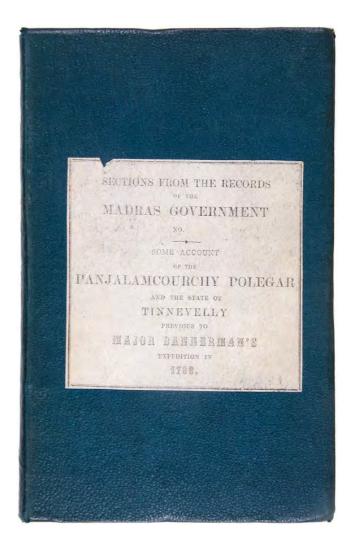
Kearns, Rev. J.F.

Some account of the Panjalamcourchy Polegar and the state of Tinnevelly previous to Major Bannerman's expedition in 1798.

Compiled from the records of Government...

The polegars (Tamil *Palayakarrar*), inhabitants of the L Carnatic, were hereditary chieftains who took advantage during the 1780s and 1790s of the East India Company's preoccupation with Haidar Ali and his son Tipu Sultan to exert their independence. To British eyes they were "nothing more than a lawless band of free-booters, plundering, robbing, and murdering the unfortunate inhabitants whenever they choose to gratify their lawless passions". Amongst them "by far the most daring and violent" was Veerapandiya Kattabomman Nayak of the fort of Panchalankurichi in the Tinnevelly (Tirunelveli) region of Tamil Nadu. An expedition was mounted under Major John Bannerman of the Third Madras Native Infantry, and Kattabomman was eventually captured and hanged. Today Kattabomman is revered as one of the earliest fighters against the British for India's independence.

This scarce work printed at Palamcottah includes a critique of "the Panjalum country epic of Namasivayam" in praise of Kattabomman by Kearns, a member of the Society for the Propagation of the Gospel.



1874: Large Bengali Bible Embellished with Maps and Views

[Bible. Bengali].

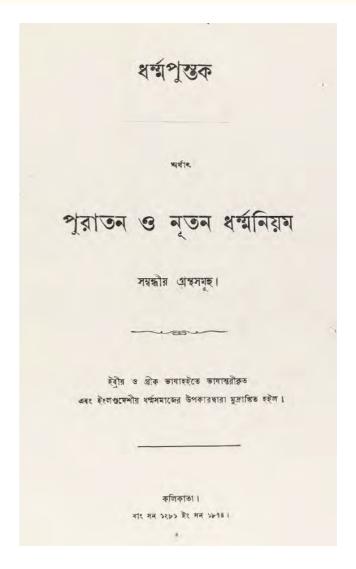
The Holy Bible, containing the Old and New Testaments in the Bengali Language. Dharmmapustaka, arthat Puratana o Nutana Dharmmaniyama sambandhiya granthasamuha.

Translated out of the original tongues by the Calcutta Baptist Missionaries, with Native Assistants. With references and marginal readings.

A large copy of the so-called fifth edition of the Bengal Bible, with additional maps and plates overprinted in Calcutta. Prepared by John Wenger who became the chief Baptist reviser of the Bengali Bible after the death of William Yates in 1845.

This copy includes maps and plates not mentioned in the *Historical catalogue* description, and at 31 cm is rather larger than other copies located. The maps of "Assyria, Armenia, Syria and the adjacent lands", Canaan, "Egypt, the Sinai Peninsula and the Promised Land", Jerusalem, "Palestine in the time of Our Saviour" and "Missionary journeys & last voyage of the Apostle Paul" are by W. Huighes of London. The plates, mostly by E.P. Brandard from photographs by Frith, must also have been imported from Britain but have had Bengali script captions added in Calcutta. They depict: Rephidim, Elisha's fountain, Jericho, Tiberias, Bethany, Samaria, Jerusalem from the south, Nazareth and Tyre.

Rawdon Baptist College was opened in 1859 and amalgamated with the Manchester College to form the Northern Baptist College in 1963.



1874 Calcutta: printed at the Baptist Mission Press, for the Bible Translation Society Fifth edition, revised. Folio, pp.[viii], 1006, 8 engraved plates, 6 maps in colour. With a separate title-page in Bengali: Dharmmapustaka arthat puratana o nutana dharmmaniyama sambandhiya granthasamuha.

Text printed throughout in two columns. Bound in contemporary full leather, neatly rebacked, corners worn. Title pages creased. With the bookplate of Rawdon College Library. [Historical catalogue No. 189 (p.33).]

1874: William Simpson's Copy of an Urdu Book of Magic

Mirza 'Ali Bhar.

Tilismat-I 'aja'ib.

n attractively illustrated Urdu work on magic, with descriptions of strange hybrid forms of plants, animals, birds, men and women, and a fine example of the genre of traditional Islamic popular literature dealing with magic and divination and the interpretation of dreams and charms, that was widely circulated in manuscript form but found an even greater audience through the medium of print. Similar works were published at Delhi and Bombay as well as Lucknow.

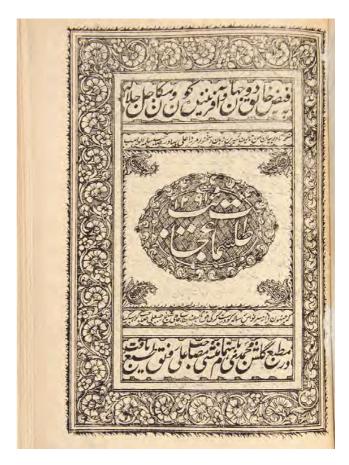
This copy bears the bookplate of the artist, William



Simpson, with its India-inspired trident and wheel of dharma design, and is in a special binding incorporating the same trident motif representing the "W" of his name. An inscription in Simpson's hand, and initialled by him reads: "Dr. Wright in a note to Mr Bonomi who showed him this book, says "it is a collection of

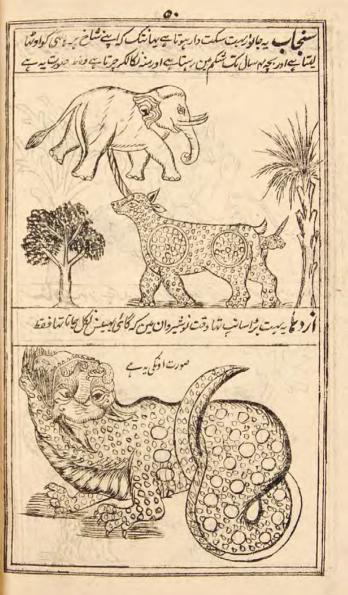
Wonders and Charms, very much answering to the book of Sir John Mandeville". Bonomi's note to me is dated 11th August 1876 and the words in quotation marks are from it. W.S."

William Simpson came to prominence as an artist during the Crimean War before travelling to India in 1859 under commission from Day and Son to produce illustrations of scenes that had featured in the recent mutiny. During a three year stay he produced a large number of watercolours depicting Indian architecture, topography, and people. On his return to England in 1862 he also worked as an artist for *The Illustrated London News*.



One cannot help thinking that it was the charm of the illustrations, beautifully lithographed like the text itself, that attracted Simpson to acquire this book.





1875-78: Indian Charivari Album

A collection of thirty plates from The Indian Charivari Album.

The Indian Charivari, first issued in November 1872, has been described by the art historian Partha Mitter* as "the most accomplished" of all the English comic magazines published in India in the second half of the nineteenth century. From January 1875, together with each issue of the fortnightly magazine, a series of portraits began to be published, as the prospectus explained: "With this number we commence a series of coloured cartoons intended to form a 'Charivari Album', in a style of art never before attempted in India. In a comic paper the cartoons must be, to a certain extent, caricatures, but we hope to always present such a likeness of the original that our Album may be worth preserving as a gallery of "Men whom India has known"."

The series comprises 'the great and the good' from the British perspective, leading members of the civil and military administration in India, especially Bengal, with a selection of Native Princes and other prominent Indian figures. Each portrait, in which only gentle hints of caricature are seen in contrast to the more biting edge of the cartoons in *The Indian Charivari* itself, is accompanied by a page of letterpress description mostly eulogistic in tone and signed 'Buck' (not identified).

Thirty portraits are present here. Subjects include Sir Richard Temple, Sir John Strachey (Reaching the Summit), Ashley Eden, Sir Thomas Forsyth, and Sir Joseph Fayrer. The first two are signed Caro, most of the rest are signed by Isca, two by Isca Jnr. Several are unsigned. Both of these artists regularly contributed cartoons to *The Indian Charivari* itself. The names suggest that they may have been Italian in origin, but they do not appear in lists of



Calcutta residents published in *Thacker's Bengal Directory* for the relevant years. We know that one – and probably both – was a pseudonym. 'Caro" can be identified as M. le Comte de Carriero, whose death, 'lately' at Rome, aged just thirty-four, was reported in *The Indian Charivari* 25th May 1877. He had left the *Charivari* in Spring 1875 to work for a new rival comic paper in Calcutta, the *Oriental Figaro*, as announced bitterly in *The Indian Charivari* of 19th March that year, and in the autumn was appointed special artist of the London *Graphic* for the visit to India of the Prince of Wales.

The magazine's first proprietor was Colonel Sir Percy Wyndham, a colourful soldier of fortune. Enlisting in the

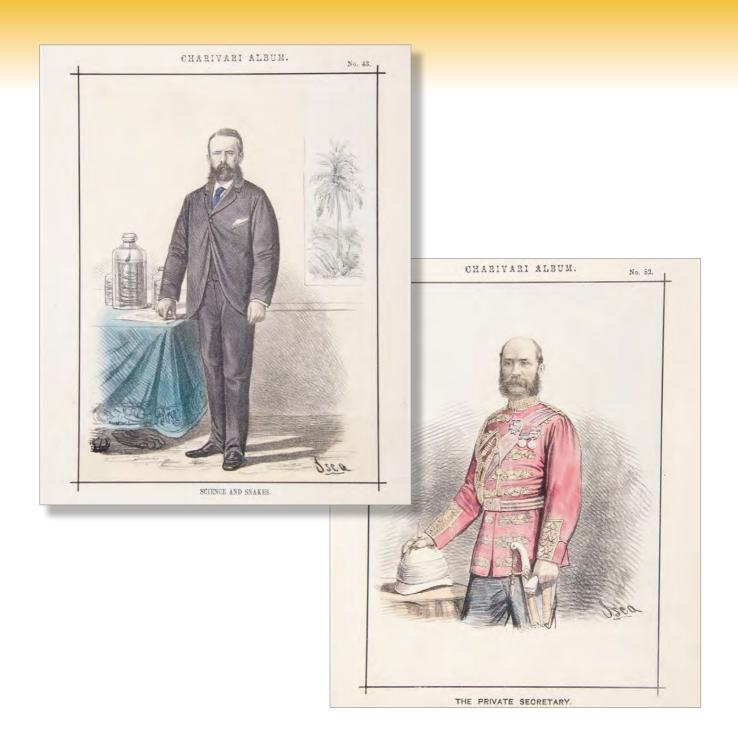


French Navy aged fifteen he saw action during the French Revolution of 1848; he then served in the Austrian Lancers from 1852 before joining Garibaldi's army of liberation in Sicily in 1860. In 1861 he volunteered for the Union Army of the United States and commanded a brigade of cavalry during the American Civil War before returning to Italy in 1866 to serve on Garibaldi's staff. After the failure of a petroleum refining venture back in New York, he moved to Calcutta. In October 1874 Wyndham sold The Indian Charivari to devote himself completely to running the opera company he had also founded in the city. But facing competition from rival impresarios he put the business up for sale in April 1875. At that time the prospect of war with King Mindon of Burma loomed and Wyndham, as an American citizen, returned to his previously successful career of mercenary soldier, becoming briefly Commanderin-Chief of the Burmese Army at Mandalay. War did not materialize but Wyndham stayed in Burma to reform the army, receiving a grant of land from the grateful king. He died, still only forty-six, in a hot-air balloon accident over Rangoon, plunging into the Royal Lake, in January 1879.

List of prints

3, Too weak for the place, Sir Philip Wodehouse, Governor of Bombay; 5, Aspiration, Sir Richard Temple, Lieutenant-Governor of Bengal; 8, Reaching the summit, Sir John Strachey, Lieutenant-Governor of the North-Western Provinces; 12, Army reform, Major-General Sir Henry Norman, Military Member of the Viceregal Council; 13, Church in state, The Right Reverend Robert Milman, Bishop of Calcutta and Metropolitan of India; 16, Our honourable, The Hon'bl Ashley Eden. Chief Commissioner of Burma, and Acting Member of the Legislative Council; 17, Foreign affairs, Charles Umpherston Aitchison, Secretary to the Government of India in the Foreign Department; 18, Calm judgement and extensive knowledge, Sir Richard John Meade,

Chief Commissioner of Maisur, and Political Resident at Baroda; 19, Our travelling ambassador, Sir Thomas Douglas Forsyth, Additional Member of the Viceregal Council; 22, Vox populi, John Blessington Roberts, Superintendent of Stamps and Stationery; 28, Our first duke, Richard Plantagenet Campbell Temple-Nugent-Brydges-Chandos-Grenville, 3rd Duke of Buckingham and Chandos, Governor of Madras; 30, Not so benighted, Lieutenant-Colonel James George Coleman, Member of the Madras Legislative Council; 43, Science and snakes, Surgeon-General Sir Joseph Fayrer; 44, A political, Sir Lewis Pelly; 55, Our officiating advocate general, Gregory Charles Paul, Officiating Advocate-General; 57, The new Panjab chief, Robert Eyles Egerton, Additional Member of the Viceregal Council; 59, The king of Kumaon, Sir Henry Ramsay, Commissioner of Kumaon; 70, A member of the board, Thomas Edward Ravenshaw, Officiating Member of the Board of Revenue; 71, The quarter-master general, Major-General Frederick Sleigh Roberts; 73, Our Dave, David Nunis Cardozo, known as Dave Carson, proprietor of a Minstrel Company; 75, Our sporting aide-de-camp, Captain Lord William L. de la Poer Beresford, 9th Lancers, Aide-de-Camp to the Viceroy; 77, A Bombay revenue commissioner, Lionel Robert Ashburner, Member of the Bombay Executive Council; 78, A light of Bombay, James Mackenzie Maclean, Editor of the "Bombay Gazette"; 81, The late surveyor-general, Major-General Henry E. L. Thuillier, Late Surveyor-General of India; 82, The private secretary, Colonel George Pomeroy Colley, Private Secretary to the Viceroy; 83, Our military accountant general, [Colonel T B Harrison, Controller of Accounts, Bengal Army?]; 84, Little Arthur, Major-General Arthur Edward Hardinge, Divisional Commander, Bengal Army; 85, One of the suite, Lieutenant-Colonel George P. H. Villiers, Officiating Military Secretary to the Viceroy; **86**, Arising secretary, Stewart Colvin Bayley, Home Secretary to the Government of India; **89**, A worthy chief commissioner, James Davidson Gordon, Chief Commissioner of Maisur.



1878: A Rare Set of Detailed Maps of Punjab

Maps connected with the revised land settlement report of the Montgomery district.

A fine set of detailed hand-coloured maps of the Montgomery district of Punjab (now renamed Sahiwal in Pakistan), providing background information and evidence for assessing the rates of land revenue applicable across the region. Beautifully lithographed in the Thomason College at Roorkee (Rurki) in the Haridwar district of Uttarakhand on a scale of 8 miles to the inch. Founded in 1847, this was the first engineering college not only in India but the entire British Empire. Courses in printing and technology were added to the curriculum in 1852 when a printing press was first established in the College. The press enjoyed considerable success due to the technical excellence of its productions.

These maps show physical features, canal-irrigated tracts, depth of wells, distribution of agricultural tribes, different classes of cultivation, description of produce, waste lands owned by government, political divisions in the time of the Sikh confederacies and during the reign of Maharaja Ranjit Singh, the present fiscal divisions, revenue rates of regular settlement, fiscal results of present settlement, police divisions, situation of schools, etc. The two diagrams show the prices of crops grown—wheat, gram, rice, cotton, etc. This region between the Ravi and Sutlej rivers was, then as now, extremely fertile, and therefore one of the better regions for gathering tax revenue.

These maps were published to accompany a Report on the revised land revenue settlement by C.A. Roe and W.E. Purser.





c.1880: Scarce Publication with Original Photographs of Rulers of Princely States

Balaqi Das, Munshi.

Muraqqa' jahan numa. No. 9.

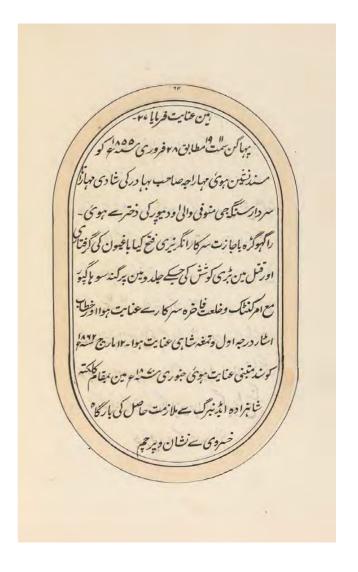
The ninth part of the very rare "World-exhibiting album" which describes the rulers of north India and illustrates them with photographic portraits.

This part covers the ruling houses of Alwar, Jaipur, Rewa, Alwar again, Kutch and Samthar (aka Shamshergarh). Details of the rulers of each princely state are given in beautifully lithographed oval cartouche pages within a coloured border.

Original photographs of the five ruling heads of the states are pasted in, together with one of the late Maharaja Shiv Dhyan Singh of Alwar. Each is identified with handwritten captions in Hindi (Devanagari) and Urdu (Nastaliq).

Little is known of the compiler except that he was a native of Delhi; the photographer is unknown.

The only trace we can find of an extant copy of this book is in the Universal Digital Library (aka Million Book Collection, www.ulib.org) which lists only a copy of part 2 of this work in an Indian library, with estimated publication date of 1900. Neither COPAC nor Worldcat have a record of any part of the work which must have been published after Dhyan Singh's death in 1874, but probably earlier than 1900.





1880: Tableaux Vivants in Calcutta

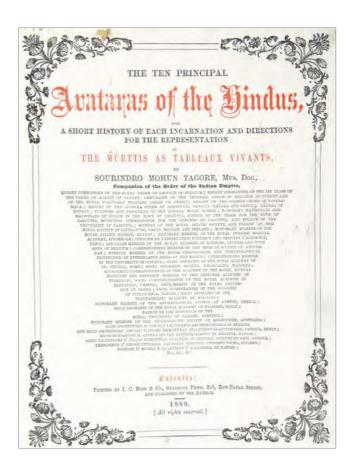
Tagore, Saurindra Mohan.

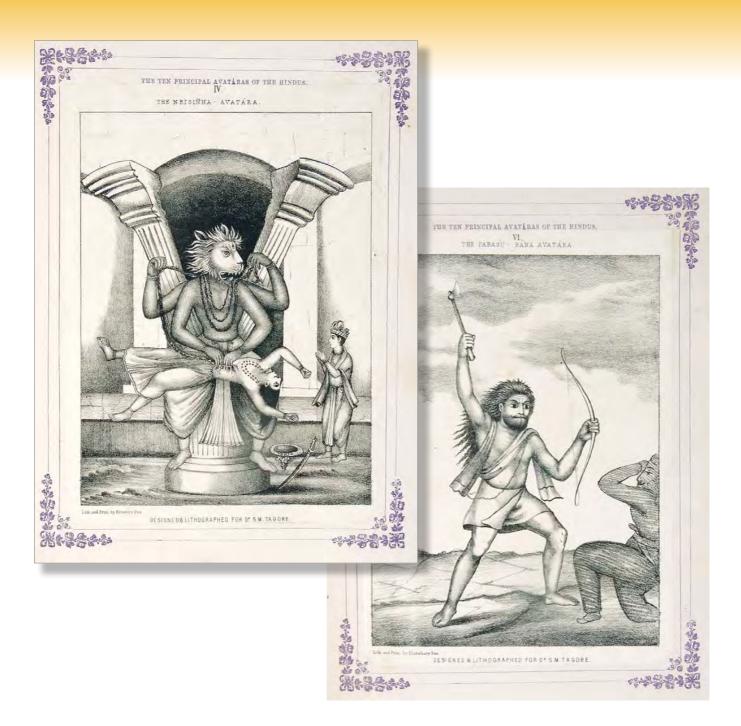
The ten principal avataras of the Hindus,

with a short history of each incarnation and directions for the representation of the murtiis as tableaux vivants.

etailed descriptions of how each of the ten incarnations of Vishnu might be represented as 'living pictures' or statues (murtis), by groups of actors silent and not moving, suitably clothed and theatrically lit. This work followed the author's earlier success in staging such representations of the six principal ragas of Indian music and his desire to promote wholesome 'family entertainment' in the 19th century Bengali theatre: "Such exhibitions, in which everything is national and nothing borrowed - the subject-matters of which are as familiar as household words to every native - which every Bengali lady and child may see without disapproval, but which ought to be entirely free from those objectionable elements which at present destroy the usefulness of the existing theatre companies." For each incarnation a short description is given, together with a Sanskrit text and musical notation, and a lithographed illustration - the whole being beautifully printed.

Plates lithographed by Kristobury Das.





1881: Murder in the Bala Hissar, Kabul

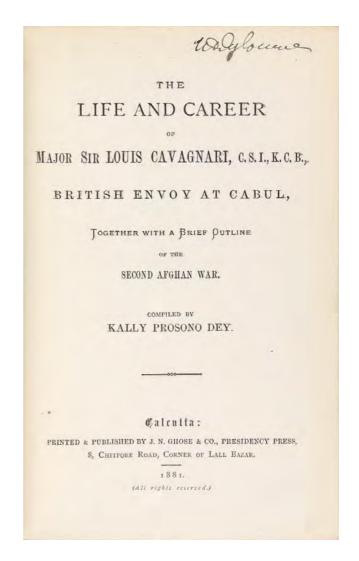
Dey, Kally Prosono (Compiler).

The life and career of Major Sir Louis Cavagnari, C.S.I., K.C.B., British Envoy at Cabul, together with a brief outline of the Second Afghan War.

Pierre Louis Napoleon Cavagnari joined the East India Company's army in 1858 at the age of 17, and had a distinguished career on the north-west Frontier, negotiating the treaty of Gandamak with Yakub Khan in 1879. Later that same year he was appointed Resident at Kabul. He was murdered, with his staff, in the Bala Hissar when Afghan troops rose against the British.

Cavagnari's father had served under the Emperor Napoleon, and as equerry to Prince Lucien Bonaparte, hence his son's name, but had sent his son to be educated in England.

This rare biography, published as a memorial to his life and service, describes the violent nature of the resistance to Sir Neville Chamberlain's ill-fated mission to Kohat, with extracts from contemporary correspondence and press reports. The dedication is to Sir Salar Jung, Chief Minister of Hyderabad and anglophile.



1882: A Fascinating Study of Secret Signs and Languages

Leitner, Gotlieb William.

Section I. Of linguistic fragments discovered in 1870, 1872 and 1879. relating to the dialect of the Magadds and other wandering tribes,

the argots of thieves, the secret trade-dialects and systems of native cryptography in Kabul, Kashmir and the Punjab, followed by an account of shawl-weaving and of the signs for the numbers and colours used in the manufacture of shawls as well as by an analysis of shawl-patterns, and by four pages of shawl-writing, illustrated by drawings of shawls and by specimens of colours chiefly in use in the Punjab and Kashmir.

motley collection of secret languages and signs discovered apparently by accident: "a quarrelsome crowd" of Magadds from Khorasan in Iran encamped near Lahore Railway Station, thieves met while handing in a letter at the post-office in Murree, shawl-writing seen while crossing a courtyard at Jalalpur in Gujrat district, Punjab. The last sequence comprises illustrations, including 53 small squares of coloured cloth specimens pasted onto three pages.

Gotlieb William Leitner was a remarkable Anglo-Hungarian orientalist who became Principal of Government College, Lahore in 1864, and secured its upgrading to the University of the Punjab. On his return to England he founded the Oriental Institute in Woking in 1883.



¹⁸⁸² Lahore: printed at the Punjab Government Civil Secretariat Press First edition. Folio, pp. [2], xxviii, 18, 2 folding plates, 53 mounted shawl samples.

1883: The Translator's Own Copy of the Ramayana

[Ram-carit-manas]

The Ramayana of Tulsi Das.

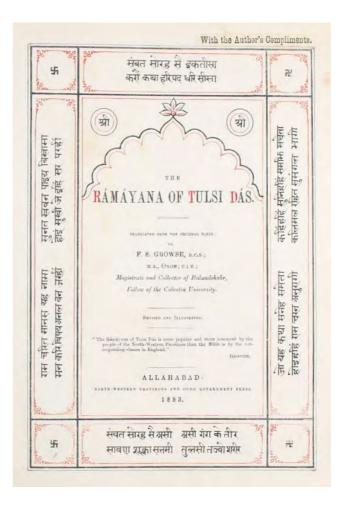
Translated from the original Hindi by F.S. Growse.

The earliest complete English translation of Tulsi Das' Hindi version of Valmiki's *Ramayana* into English.

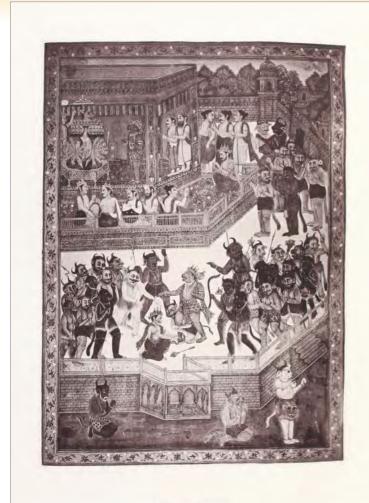
Frederic Salmon Growse, 1837-1893, went to India in 1860 and served in Mathura and Bulandshahr. He was an ardent defender of the purity of vernacular Hindi, as opposed to official Hindustani. He undertook this translation intermittently during his official duties, which explains why it was first published in instalments between 1877 and 1880.

This is the second issue of Growse's translation, but the first to be illustrated. It is embellished with seventeen autotype photographic plates, of which fourteen are reproductions of "quite modern" miniature paintings taken from manuscripts in the library of the Maharaja of Benares, and three are of sites relating to Tulsi Das.

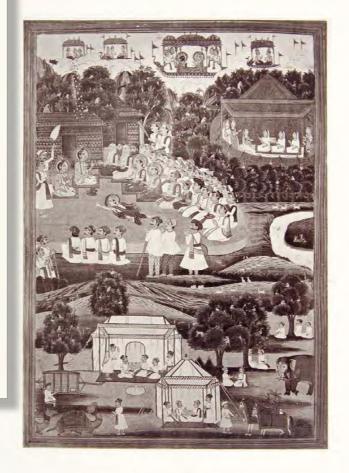
This copy bears the translator's armorial bookplate, and a presentation inscription from him to Hugh E. Growse.



¹⁸⁸³ Allahabad: North-Western Provinces and Oudh Government Press; Photographic plates printed by the London Autotype Company Revised and illustrated. 4to, pp.[v], [1], xx, 2, 572, 14, frontispiece, 16 plates.



ANGAD'S BOAST



BHARAT'S ARRIVAL AT CHITRA-KUT

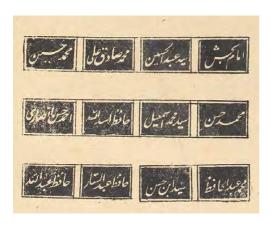
1886: Lucknow Edition of the Holy Qur'an with Persian Commentary

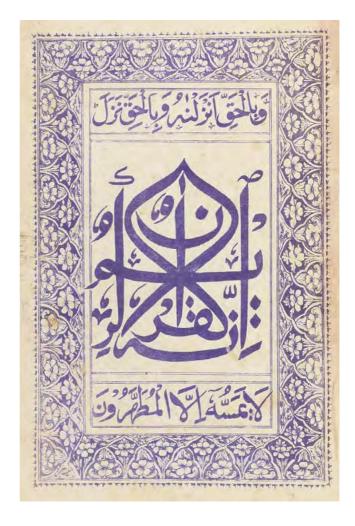
Qur'an.

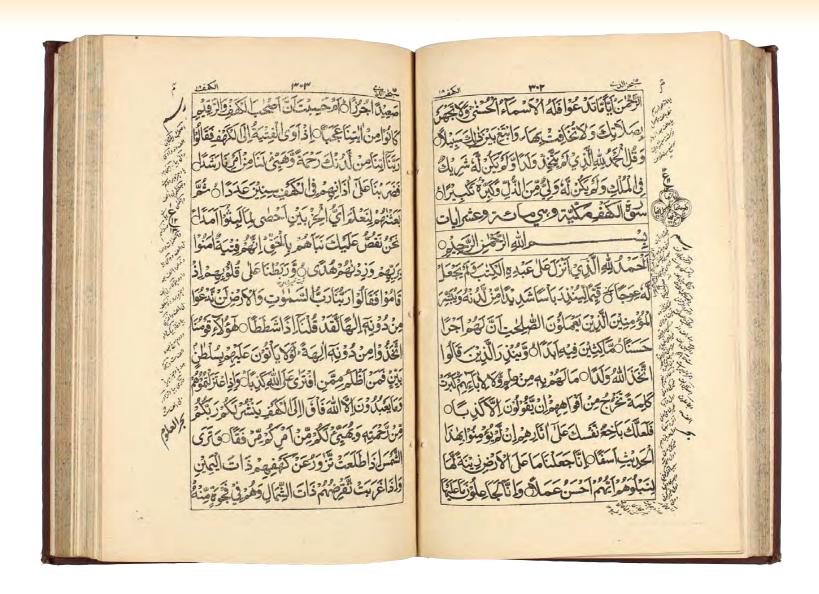
This handsome edition of the Holy Qur'an contains the Arabic text, with marginal notes in Persian, and with a prefatory piece in Urdu.

The Qur'an had been printed in India from 1829 onwards, first by Europeans, but this work is typical of editions published later in the century from within the Indian Muslim community itself. It is also emblematic of Lucknow publishing's role in promoting the revival of Islamic learning in India in the nineteenth century.

This is a fine association copy as Sweetman went to India as a Methodist missionary and became Vice-Principal of the Henry Martyn School at Aligarh before returning to Britain as Professor of Islamics at Selly Oak Colleges, Birmingham, where he completed his monumental work, *Islam and Christian theology*.





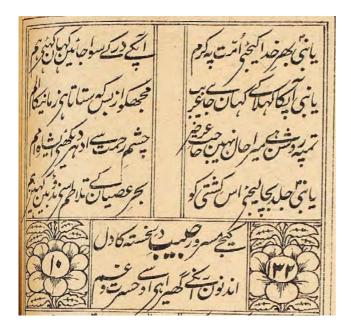


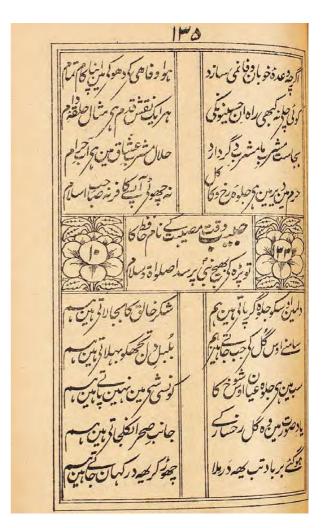
1887: A Beautiful Example of Hyderabadi Lithography

Mubārak 'Alī, Saiyid

Dīwān-i Mubārak.

The Urdu diwan of the Allahabad poet who took the pen name 'Habīb', comprising ghazals, rubais and masnavis. This edition is a beautiful example of Hyderabadi lithography with lovely floral decorations in the titles of each piece in the collection. Although Lucknow - and northern India more widely - is always thought of as the epicentre of Urdu lithographic printing in the nineteenth century, Hyderabad was its equivalent in the Deccan as an important hub of lithographic book production under the Nizams' active patronage of Urdu culture.







1887: Illustrated Lucknow Printing from Munshi Nawal Kishore's Press

Rajab 'Alī Beg, Mirzā

Fasāna-I 'ajāib.

A collection of stories, interspersed with poetical pieces, by the Urdu writer, a native of Lucknow, who took the pen name 'Surur'. According to Garcin de Tassy, he "distinguished himself not only in poetry but in music and by his beautiful calligraphy".

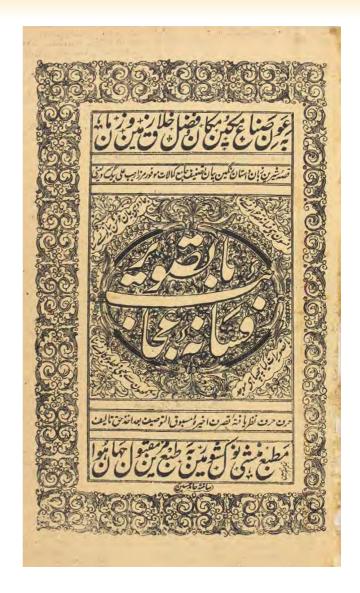
This work was so highly regarded as a model of Urdu prose-writing in the Lucknow tradition that it was widely used as an Urdu text-book in schools and frequently republished after its first issue in 1843. This edition is a wonderful example of Lucknow bookcraft, demonstrating lithography's ability to combine text and illustrations in a seamless way. It contains some fifty quarter- to full-

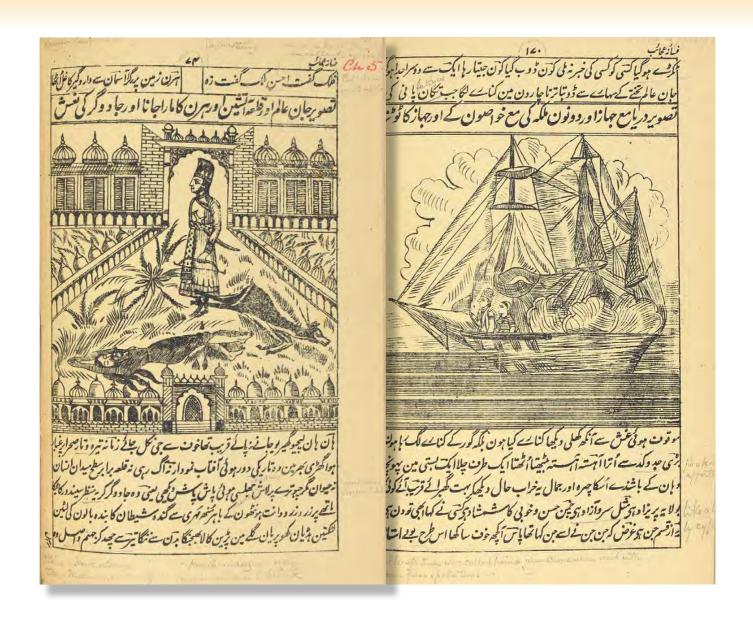


page illustrations distributed throughout the text. The title-page is signed by the lithographer Asghar Hussain, who may also have been responsible for the illustrations.

The book closes with an appendix of additions for the new edition of March 1887.







Watt, George.

A dictionary of the economic products of India.

The greatest encyclopedia of India's economic products produced in the 19th century and far more comprehensive than its predecessor, John Forbes Royle's Essay on the productive resources of India, London, 1840.

Watt concentrates solely on plants (animals and minerals are given scant attention), with each described in meticulous detail - its habitat, botanic diagnosis, chemical composition, its structure, medicinal uses, etc., with references to works where previously described.

This publication grew out of requests to provide collections of India's economic products for various international exhibitions - Paris 1877, Melbourne 1880, Amsterdam 1883 - and for foreign governments such as Italy and Belgium, followed by the need to prepare a catalogue of products for the Calcutta Exhibition of 1883-84: "The time, however (less than a year), allowed for the preparation of the Calcutta collection was too short for a full compilation of the facts and statistics which were necessary for the proper investigation and description of each product". 300 copies of the Calcutta catalogue were circulated to 150 officials throughout India for additions and corrections, and their returns then formed the basis for this dictionary. All the known sources in English (Birdwood, Griffith, Hooker, Roxburgh, Royle, Wallich, Wight, etc.) were consulted, as well as official reports and gazetteers, and also a number of works in regional languages.

George Watt, Professor of Botany in the Bengal Educational Department, was assigned to this project "on special duty with the Government of India, Department of Revenue and Agriculture", with Trailokya Nath Mukherji,

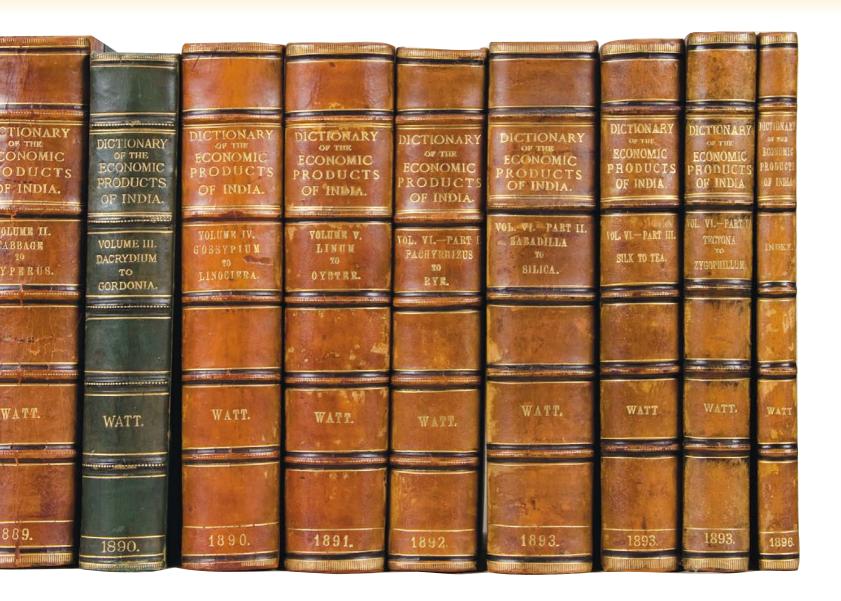
a curator in the Indian Museum, Calcutta, as his chief assistant. The last volume (index) was prepared by Edgar Thurston, Superintendent of the Government Museum, Madras, together with T. N. Mukherji, and contains no less than 30,000 words in 36 regional languages (all the major vernaculars plus tribal languages such as Andamanese, Bhil, Gondi, Munda, Santali, etc.). Desmond succinctly captures its significance: "The work is a treasure trove of facts extracted from classical authors, accounts of early travellers to India, botanical texts and periodical literature. In just over 5000 pages Watt consolidated all the relevant data he could find on India's useful plants, indigenous and introduced, that were tested, accepted or rejected; it is a history of achievement and failure, intended both as a reference work and as an inspiration for the new breed of economic botanists in the approaching twentieth century."





1889-96 Calcutta: printed by the Superintendent of Government printing First edition. Six volumes in nine, and index, pp.xxxiii, 559; 689; iv, 534; 643; 676; iv, 594; 687; 479; 375; 165.

Bound in the original half calf, a little rubbed, some corners bumped. [Desmond pp. 256-7.]



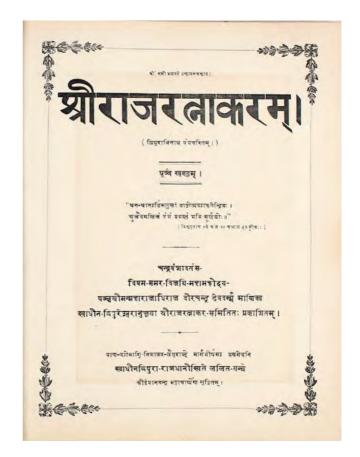
1890: Sanskrit Chronicle of the Ruling House of Tripura

Srirajaratnakaram (Tripuradhinatha vamsacaritam).

Purbba khandam

splendidly printed history of the Debbarma dynasty which ruled the independent north-eastern state of Tripura (Tipperah) for seven centuries until its annexation by India in 1849. This first edition was published at the behest of Maharaja Vircandra Manikya Bahadur Debbarma, "179th in succession from the founder of the race", who reigned from 1862 until his death in 1896.





He is credited with modernizing the state on the model of the administrative system of British India.

The text is illustrated with photographs taken by the Maharaja himself, and reproduced in the State Collotype and Photogravure Department.

We cannot trace another copy of this work.

[1890?] Agartala: Lalita Press First edition. pp.[4], 127, [1], 4 photographic plates (including a portrait of the Maharaia as frontispiece).

Text in Sanskrit (Devanagari) with preface in English. Contemporary red morocco, gilt ornamented. [No copy in COPAC.]

1891: First English Translation of the Hindi Ramayana

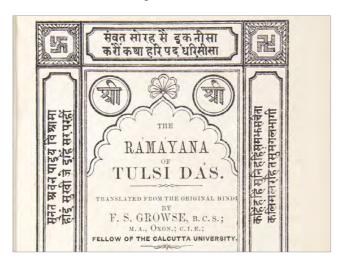
[Ram-carit-manas].

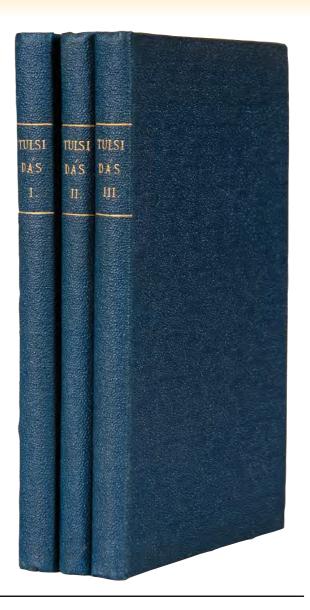
The Ramayana of Tulsi Das.

Translated from the original Hindi by F.S. Growse.

lation. In his preface he acknowledges the debt he owed to two local pundits, Chaube Bihari Lal of Ranchi and especially Benche Lal of Mainpuri, to whom he referred "all doubtful passages" and who "possesses a wider acquaintance with early and mediaeval Hindi literature than any one I have met since I have been in the country". Growse also received corrections to his early drafts from W. F. Johnson, an American Presbyterian missionary stationed at Allahabad.

The Hindi version of Valmiki's Sanskrit epic *Ramayana* enjoys enduring popularity across the whole of northern India. Growse ironically was for years Collector at Mathura, the centre of the worship of Krishna rather than of Rama.





1891 Cawnpore: Commercial Union Press Fifth edition, revised and corrected.

Three volumes, pp.xxii, 224; 228; 252, ii (errata leaf), 4 (press opinion), portrait (of Growse). A fine set bound in contemporary pebble cloth.

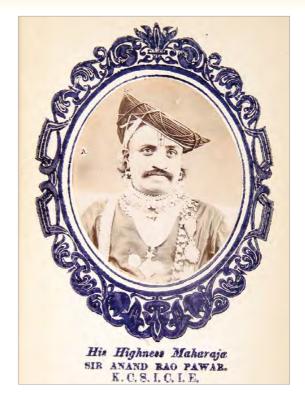
1892: Princely Presentation of Views of Mandu

Guiaud, Jacques.

The ruins of Mandoo, the ancient Mahommedan capital of Malwa in Central India. By J. Guiaud, of Nice. From the original sketches of Captain Claudius Harris, 8th Madras Light Cavalry. With descriptive and historical notices, and an appendix.

This limited edition, nominally a reprint of the first edition, is effectively a very different publication. The lithographs of the first edition are here replaced with tipped-in original photographs of the monuments of Mandu. The preface explains: "The work having been long out of print His Highness... generously ordered the publication of a small handy edition of the same for private circulation amongst friends and visitors to Mandoo. ... instead of the lithographs, photographs, recently taken from the buildings, are substituted ...". A photographic portrait of the Maharaja has also been added.

The first edition of this book, published in London in 1860, was illustrated with beautiful lithographs accompanied by historical commentary on Mandu mostly taken from the journal of Sir Thomas Roe, the first British ambassador to the Mughal court. The lithographs were produced by the French painter Jacques Guiaud, 1810-76, who specialised in landscapes reproduced as lithographs in luxury plate-books. He had moved from Paris to Nice in 1847 in order to be able to seek commissions from the wealthy expatriate community, which is no doubt where he met the Maharaja of Dhar. The watercolours on which Guiaud based his work were by Claudius Richard William Firth Harris, an amateur artist serving with the 8th Madras Light Cavalry 1845-60.





This copy was presented by the Maharaja to Babington Smith, secretary to Viceroy, the Earl of Elgin.

1892 Dhar: printed at the Annand Saugar Press Reprint pp. vi, [2], 59, [1], 7 mounted photographic plate (including frontispiece portrait of the Maharaja). Original cloth binding a little faded, spine neatly repaired.

With manuscript presentation inscription on front end paper, "With compliments from His Highness Sir Anand Rao Powar K.C.S.I.C.I.E. Maharajah of Dhar to his old friend Mr. Babington Smith Pvte. Secy. To H. E. The Viceroy at Camp Mandu 3rd Decr. / 96 Vinayak Rao Pte Secy. To H. E. Maharaja of Dhar".

1893: An Unrecorded Account of a Visit to Kulu, Lahaul and Spiti

[Le Mesurier, Mrs. Augustus].

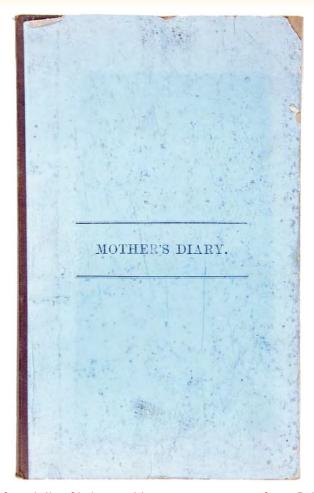
Mother's diary.

The diary of a four-month "retirement trip" visiting Kulu, Lahaul, Spiti, Leh, the Sindh valley, Srinagar and Kashmir, where the writer intended to settle with her husband, Colonel Augustus Le Mesurier. The cover title, *Mother's Diary*, and the lack of any mention of author, suggests this was printed purely for the entertainment of the author's children. It is marked "Private and confidential" on the first text page. We can trace no other copy.

Diary entries span the period from 23rd June to 21st December 1892. Mrs Le Mesurier writes interestingly on the landscape and the people they encountered. Her style is often humorous, such as: "In Kashmir where every one warned us against pilferers, we lost nothing, but as soon as we reached a high road at Baramula the mild Hindoo levied his toll, for the ekka [horse-drawn carriage] men "lost" something every day on our 13 stages into Pindi".

Augustus Le Mesurier had a varied career in the Indian Civil Service, working on harbour improvements in Karachi and Bombay, irrigation in Sindh, and railway administration, before becoming Chief Engineer and Secretary of the Punjab Public Works Department in 1889. The only clue to his identity in the text is where we learn that he has been succeeded in that position by Lieutenant-Colonel G.F.L. Marshall. The writer refers to her husband throughout simply as 'G' (presumably Gus).

This pamphlet, simply printed with plain blue-paper covers, typifies the kind of private 'one-off' publishing that was a regular feature during the Raj. Such work provided a staple source of income for local jobbing printers and stationers. All kinds of early printed ephemera survive



from bills of lading and laissez-passer papers from Colombo in the 1730s and banknotes at Pondicherry in the 1750s. But more substantial items like this account of a private holiday – printed to be circulated only to family and friends – are scarce.

^{1893 [}Lahore?]: privately printed First edition. pp. 118. Original cloth-backed boards.

1894: Comprehensive Photographic Record of a Rajasthani Princely State

[Jodhpur].

The Castes of Marwar.

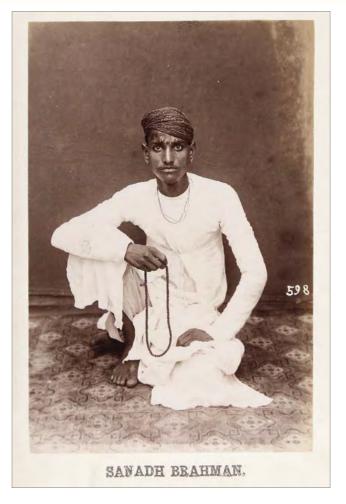
Illustrated. Published by Order of the Marwar Darbar.

A detailed description and photographic record of the castes and tribes living in the princely state of Jodhpur in Rajasthan, overseen by Munshi Hardyal Singh, Census Superintendent of Marwar. The photographers of these 149 superb portraits are not named, but are almost certainly Indian.

The close connection between photography and the development of colonial ethnography is familiar from such works as *The People of India*, as is also the use of census-taking by the British to define population in terms of static castes and occupations. But this work represents a rare and interesting example of the same approach being adopted by an Indian ruler.

Judith Gutman refers often to this book in her work *Through Indian Eyes*.





 $1894\ \ Jodhpore\ \ First edition. Folio, pp.2, x, [2], 202, v, [1], 149 original photographs pasted in illustrating each of the castes described.$

Bound in contemporary half morocco, leather label. Report on the Census of 1891. Volume II.





1894: Sikkim and Tibetan Buddhism

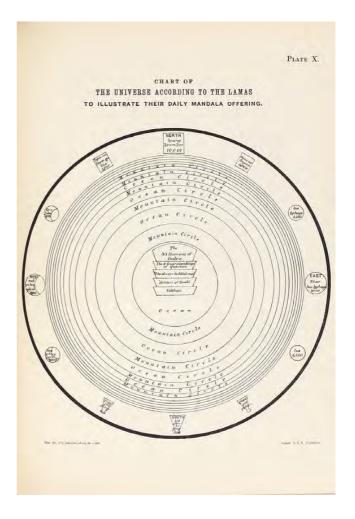
Sikkim; Risley, H.H.

The Gazetteer of Sikhim.

With an introduction by H.H. Risley. Edited in the Bengal Government Secretariat

A comprehensive survey of Sikkim, with chapters on history, geography, geology, laws and customs, agriculture and vegetation, wildlife and more. With contributions by John Claude White, P.N. Bose, J. and G.A. Gammie, L. de Niceville and L.A. Waddell, whose section on Lamaism in Sikkim embraces one third of the book and all the illustrations.





1894 Calcutta: printed at the Bengal Secretariat Press First edition. 4to, pp. xxiv, 392, 21 plates, 11 folding, 2 folding maps in pocket at front. Original cloth.

One of 500 copies only.

1897: "A Certain Ragged Pathan", Hero of the Frontier

Newman, Henry (Compiler).

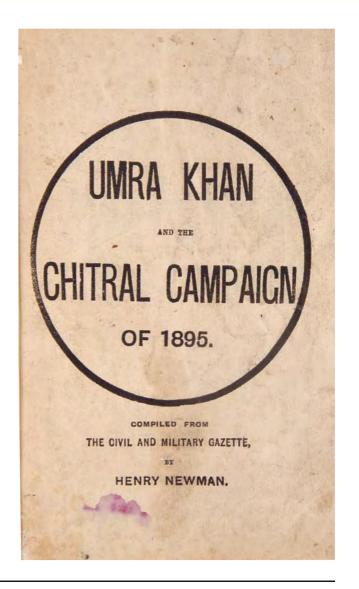
Umra Khan and the Chitral campaign of 1895.

Compiled from the Civil and Military Gazette.

detailed description of the British campaign against Umra Khan who remarkably rose from being a petty chieftain of Jandol in the Bajaur area bordering on Afghanistan to pose a real threat to British authority in the North-West Frontier region.

As the opening puts it: "About the close of the year 1881 a certain ragged Pathan, weary from a tiring pilgrimage to Mecca, arrived at Peshawar and quartered himself upon the charity of certain kinsmen living in the vicinity of that town. The man was without money and without friends, yet fourteen years later, supported by many thousand tribesmen, he was bidding defiance to the Government of India itself".

In 1895 Umra Khan laid siege to the British Fort at Chitral. A considerable effort was required to effect its relief. Umra Khan escaped into exile in Afghanistan where he died in 1903.



1902: A Scarce Sukkur Imprint

Record Book of the Scinde Irregular Horse.

(Printed for Private and Confidential Regimental Use Only.) Vol.I. From 8th August, 1839, to 1st October, 1851.

The Scinde Irregular Horse was one of the most **L** famous and distinctive of the irregular regiments raised in India, its uniform of dark green coats and red turbans contrasting with Skinner's 'Yellow Boys'. In 1903 it became the 35th Scinde Horse, and in 1922 it amalgamated with the 36th Jacob's Horse to form the 14th Prince of Wales's Own Scinde Horse.

The regiment was raised in 1839 to police the frontier, and took part in Napier's Sind campaign of 1842-43. After the annexation it was charged with protecting the new province of British India.

Two volumes of the regiment's record book had been published in London in 1853 and 1856 - perhaps this local edition was occasioned by nostalgia on the eve of the regiment's change of name.

SCINDE IRREGULAR HORSE.

THE REGIMENT was raised at the recommendation of Colonel Pottinger, Resident IRE REGISTERY was russed at the recommendation of coordinates in Scinde, during the year 1839, and after much correspondence with the Government of Bombay and of India on the subject, the squadron of the Poona Auxiliary Horse, then serving in Cutch, was transferred to Scinde to form the

Indicate of the new corps.

The officers with the squadron so transferred were as follows:—
Captain W. Ward, 15th Regiment Bombay Native Infantry, Commanding.

Jenuara Suffana Khrax.

" ALLADAD KHAN NAVAUB. Duffedar Shamut Khan.

MEER FURZUND ALL.

MEER BABER ALL.

GOOLJAR KHAN. Менвоов Кнап.

SHAIR MAHOMED.

GOOLAM HOOSSEIN KHAN.

Goolam Hoossein Kran.

The strength of the squadron being 200 of all ranks.

The new regiment was embodied on the Sth August, 1839, by orders from the Government of Bombay to Colonel Pottinger, resident in Scinde, by letter from Mr. Sernary Willoughly, Ko. 1,170 of 1839, dated 20th July, 1839, and its establishment then ordered to be as follows:—

Sander.	Establishment of the Scinde Irregular Horse, as ordered by Government to take place.									Pay of each.			Total.		
	EUROPEANS.														
1	Commandant .		***		***					1,000	0	0	1,000	0	0
1	2nd in Command			***	***	+44	***		***	500	0	0	500	0	- 0
1	Adjutant (Staff I	ay.)		***	***	***	***	***	170	0	0	170	0	(
			Na	TIVE	В.										
1	Russuldar					***	***			250	0	0	250	0	0
5	Jemedara		***		***	***			***	150	0	0	750	0	0
10			***	100	***	-	110	***	444	75	0	0	750	0	0
20	Naib Duffedare				***	***	***	***		50	0	0	1,000	0	0
5	Trompeters				***					30	0	0	150	0	0
450	Suwara				***	***		***	***	30	0	0	13,500	0	0

In the month of November, 1839, in consequence of the flight of the Belooche November, 1832. has been described as a body of cavily being much required by Major Bilamore, then commanding a field force operating against the Belocches and mountain tribes of Cutches, Lieutenant Walpole Clarke, of the 2nd or Grenadier Regiment Bondow Native Infantry, was placed in charge of a detachment, consisting of 180 of the men lately transferred from the Foon Horse, and ordered sisting of 180 of the men lately transferred from the Poona Horse, and ordered with all expedition to Upper Scinde, whence they where immediately pushed on to Poolijes, in Eastern Cutchee, to join Major Billamore. Under this officer, Lieutenant Carke and his detachment highly distinguished themselves in several smart affairs with the predatory Belooche tribes under their most noted leaders, Bedjah Khan Janes, Hehmut and others. In the month of December, Major Billamore's force entered the hills forming the northern boundary of Cutchee, and December, 1859, commenced operations against the Boogtee and Murree tribes. The force was twice successfully engaged with the whole Boogtee tribe, and on the second occasion the enemy were defeated with great slaughter; which victory was



1903-1928: Grierson's Monumental Survey of Indian Languages

Grierson, Sir George Abraham (Compiler).

Linguistic Survey of India.

The Linguistic Survey of India is an achievement unparalleled in the history of world linguistics. In nineteen folio volumes extending to almost 8,000 pages, it describes no less than 179 separate languages and 544 dialects belonging to five distinct linguistic families: Indo-Aryan and Iranian, Dravidian, Tibeto-Burman, Munda and Mon-Khmer and Tai. The description of each language includes geographical and census data, its relation to a linguistic group or sub-group, a grammatical summary, notices of previous descriptions and a bibliography. As a contemporary newspaper review concluded: "It has fallen to few, if any, contemporaries of Sir George Grierson to achieve so completely, in spite of many difficulties, a great task of scholarship dreamt of in youth and pursued to honoured age ... He has done for India, that land of multitudinous languages, what has been done for no other country in the world."

The idea for this immense project was first suggested to Grierson by Robert Atkinson, Professor of Oriental Languages at Trinity College, Cambridge where Grierson won prizes for Sanskrit and Hindustani, before he joined the Indian Civil Service in 1873. In 1886 the Oriental Congress of Vienna recommended it to the Government of India, but it was not until 1898 that Grierson was formally appointed Superintendent of the Linguistic Survey of India. In the meantime he held various administrative posts in Bihar, devoting some ten years to research into the region's languages and dialects and their literatures, and gradually broadening his linguistic interests to Kashmiri and the Dardic languages of the North-West.

Compiling the survey was a complex administrative task. Every district officer throughout British India was asked to collect several specimens of each local language or dialect, including always a translation of the parable of the Prodigal Son which was used as a linguistic comparator. Grierson then personally examined, corrected and edited the many thousands of specimens before making his final selection for publication. "The correction of one specimen was delayed for over six months by a fall of snow in the Hindukush which prevented the Political Agent at Chitral obtaining the services of the only getatable bilingual speaker of one of the Pamir dialects." The whole undertaking was for Grierson a sincere labour of love which he continued into his retirement. As he wrote in the introductory volume of the Survey:

"I lay these volumes as an offering before India that was long my home, and that has itself had a home in my heart for more than half a century ... I have been granted a vision of a magnificent literature enshrining the thoughts of great men, from generation to generation, through three thousand years ... If this Survey should help to bring India nearer to the West, I shall feel that my efforts have not been in vain."

This set is from the library of Ralph Lilley Turner, 1888-1983, who joined the Indian Educational Service in 1913 and rose to become Professor of Indian Linguistics at Benares Hindu University. On his return to England he was appointed Professor of Sanskrit at the School of Oriental Studies. He was director of SOAS from 1937 to 1957. Turner, together with F.W. Thomas, published a short memoir of Grierson in 1941.

Volume I Part 1: Introductory (1927);

Part 2: Comparative Vocabulary (1928); Supplement II: Addenda et Corrigenda Minora (1927).

Volume II Mon-Khmer & Siamese-

Chinese Families (1904).

Volume III Tibeto-Burman Family.

Part 1: General Introduction, Tibetan Dialects, the Himalayan Dialects, and the North Assam Group (1909); Part 2: Bodo, Naga and Kachin Groups (1903); Part 3: Kuki-Chin and Burma Groups (1904).

Volume IV Munda and Dravidian Languages (1906).

Volume V Indo-Aryan Family (Eastern Group).
Part 1: Bengali and Assamese
Languages (1903): Part 2: Bihari

Languages (1903); Part 2: Bihari and Oriya Languages (1903).

Volume VI Indo-Aryan Family (Mediate Group)

Eastern Hindi Language (1904).

Volume VII Indo-Aryan Family (Southern Group).

Marathi Language (1905).

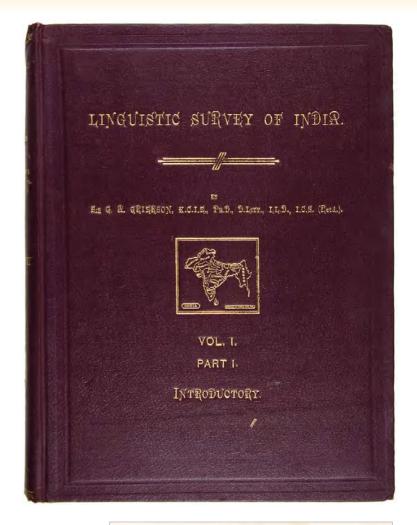
Volume VIII Part I: Indo-Aryan Family,

Northwestern Group. Sindhi and Lahnda (1919); Part II: Dardic or Pisacha Languages (including Kashmiri) (1919).

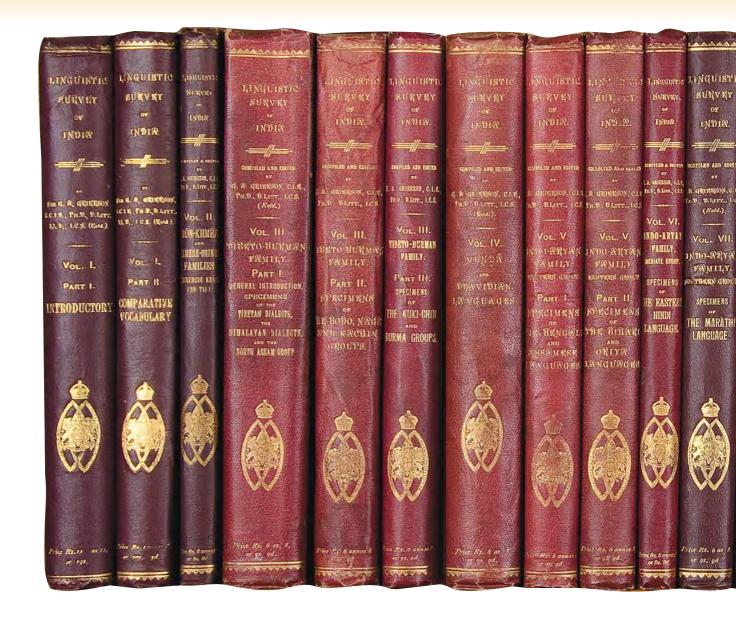
Volume IX Indo-Aryan Family, Central Group.

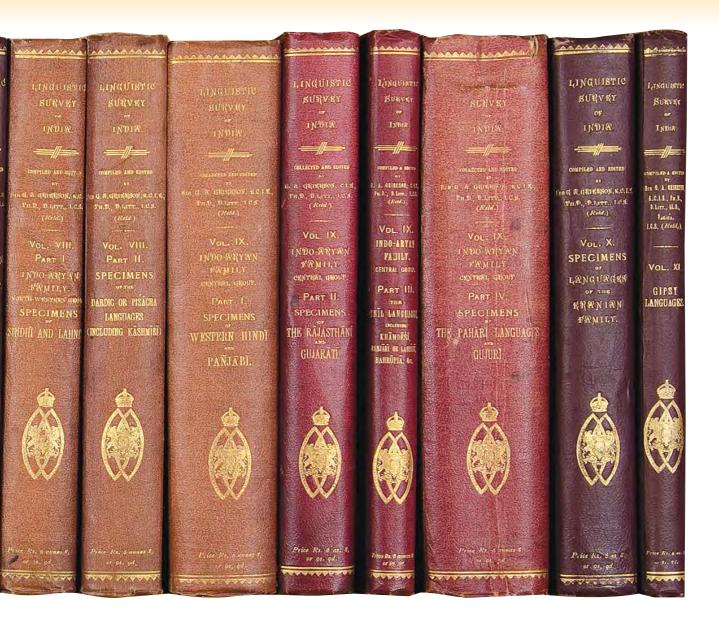
Part I: Western Hindi and Panjabi (1916); Part II: Rajasthani and Gujerati (1908); Part III: The Bhil Languages, including Khandesi, Banjari or Labhani, Bahrupia, &c. (1907); Part IV: Pahari Languages and Gujuri (1916).

Volume X Eranian Family (1921).
Volume XI Gypsy Languages (1922).



The Editor of "Nature" presents his compliments, and would be glad to know whether fool R. L. Turner 1000 to 1,500 words could favour him with a Review/short Bookshelf notice of





1904: A Masterly Study of the Monuments of Delhi

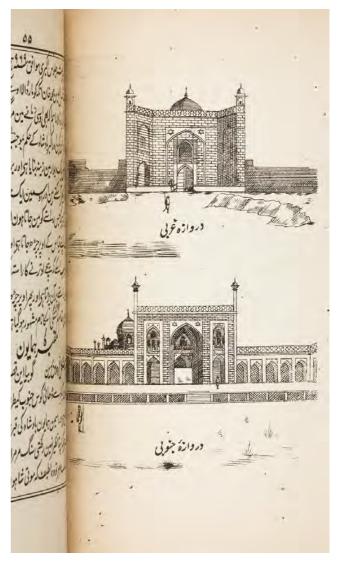
Ahmad Khan, Sir Syed.

[Asar al-sanadid] Asar-oos-Sunadid

i.e. the first literary venture of Jawad-ud-Dowla Asif-i-Jang Dr. Sir Syed Ahmad Khan, the respective merits of the first and second edition of which have now been collected in this edition by Mohammad Rahmatulla Rad.

Grain de Tassy was so impressed that he published a French translation in the Journal Asiatique as early as 1860, and Alexander Cunningham, first Director of the Archaeological Survey of India also used this as source for his report on Delhi. Surprisingly it was not until 1978 that a complete English translation was published.





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1904 $\,$ Cawnpore: printed in the Nami Press $\,$ pp.[2], 4, 88, 108, [2], frontis, illustrations throughout, some folding. Bound in later quarter leather, pinholes throughout

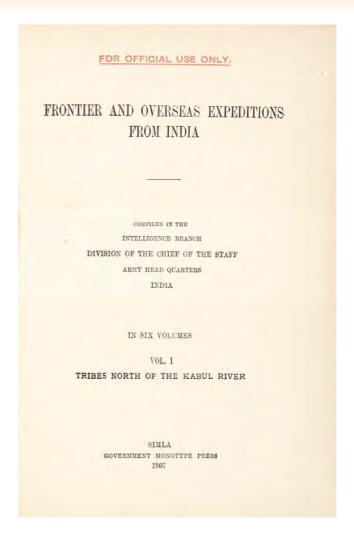
1907: Securing India's Frontiers, Defending the Empire

Frontier and Overseas Expeditions

from India. Compiled in the Intelligence Branch, Division of the Chief of the Staff, Army Head Quarters, India. In Six Volumes. Tribes North of the Kabul River. (1908): North-West Frontier Tribes between the Kabul and Gumal Rivers. (1910): Baluchistan and the First Afghan War. (1907): North and North-Eastern Frontier Tribes. (1907): Burma. (1911): Expeditions Overseas.

The scarce official record published "For Official Use Only", giving a detailed 'blow-by-blow' account of all the campaigns of the Indian Army beyond the borders of British India itself. This set documents the ever expanding use of Indian troops in overseas expeditions throughout the 19th century, a trend that was to culminate in their participation in both World Wars.

The first three volumes represent an updating of W. H. Paget's A record of the expeditions undertaken against the North-West Frontier tribes (Calcutta, 1874) and its 1884 revision by A. H. Mason. The remaining volumes were completely new and covered operations in Nepal, Sikkim, Tibet, Bhutan, Assam, and Manipur; Ceylon, Mauritius, the Malay peninsula, Java, Sumatra, and China; Persia, the Arabian peninsula, and Aden; and Egypt, Sudan, Abyssinia, Somaliland, British East Africa, Uganda, and South Africa.



1907–1911 Simla: Government Monotype Press First edition. Six volumes, pp.[4], iv, xix, [1], 591, [1], 10 plates & maps, 2 folding; [4], iii, [1], 461, [1], 7 folding plates & maps; [6], vii, [1], 466, 2 folding genealogical tables, 6 maps, 5 folding; [4], iv, 249, [1], 1 plate, 7 maps, 1 folding; [4], x, [6], 468, folding map; [4], x, [2], 515, [1], 19 maps, 12 folding.

Bound in half calf, cloth boards as issued. Minor signs of external wear. Ownership signature of A.K. Macpherson of Pitmain. Stamps of Bombay Pioneers on end-papers, otherwise clean. A slip inserted in volume III states a map of Afghanistan will be forwarded later - this is not present.

1908: A Magnificent History of Ootacamund

Price, Sir John Frederick.

Ootacamund: a history.

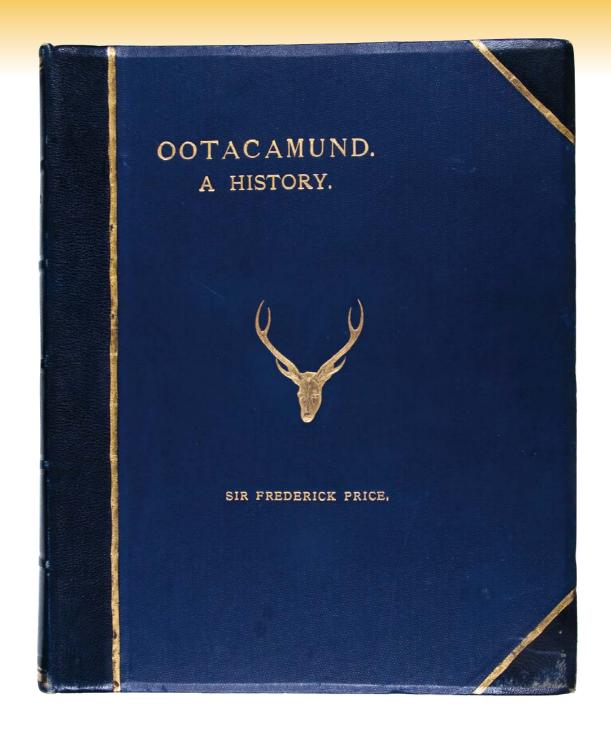
Compiled for the Government of Madras.

A magnificent volume, beautifully illustrated, befitting a celebration of the "Queen of Hill Stations".

Sir John Price was commissioned by the Governor of Madras, Lord Ampthill, to write this account in 1903 after his retirement from the Indian Civil Service as Chief Secretary to the Government of Madras and Member of the Madras Legislative Council. The text bears witness to his meticulous research. Not only did he examine official records, books, old newspapers and magazines, but he also gathered the personal reminiscences of older residents of Ooty. Just in time: "The many difficulties and sometimes absolute deadlocks which have been encountered in the course of my efforts to collect information have fully convinced me that, if the story of Ootacamund had not been taken up when it was, it could never have been written later on in anything approaching satisfactory detail". That level of detail is quite astonishing - this was clearly a labour of love. The book covers: visits to the Nilgiris before 1818, the British "discovery" of the site, the first house, the lake, the visits of Governors of Madras, Governors-General, and Viceroys, Government House, the churches and schools, the chief public offices (the Collector's Office, Civil Court, Post Office, and the Telegraph Office), hospitals and dispensaries, the museum and the Nilgiri Library, the Government Gardens, the Club, freemasons, the Nilgiri Volunteer Rifles, other noteworthy old houses, the military sanitarium, and leisure activities (hunting, shooting, racing, polo, cricket, etc.). The plates include plans and photographs of important buildings, views of



the lake and the surrounding landscape, and maps of the area, the municipal town and the cantonment.



1909: A Very Rare Privately Printed Handbook for Pilgrims En Route to the Hajj

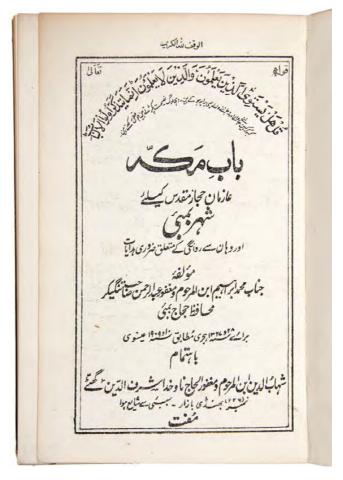
Tungekar, Mahomed Ibrahim.

Bab-e-Mecca (Gateway of Mecca):

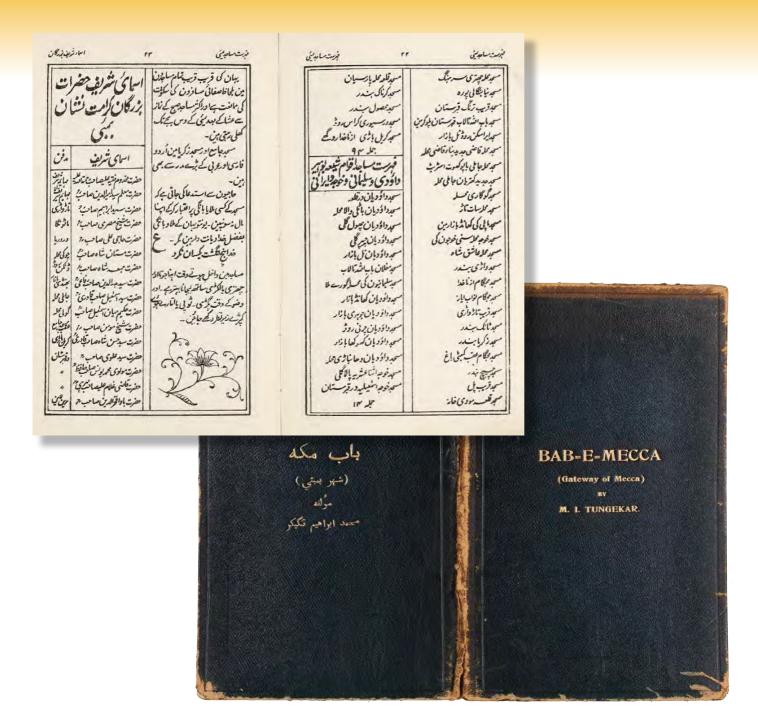
A hand book of information, for pilgrims to the Hedjaz during their stay in the city of Bombay including general instructions relating to medical inspection, embarkation, &c. &c.

Everything the pilgrim to Mecca needed to know while waiting for his ship in Bombay. The author held the office of "Protector of Pilgrims for the Port of Bombay" and was a member of the Bombay Hajj Committee. From a prominent and wealthy Konkan Muslim family, he was well-known for his charitable work, and this book was privately printed for free circulation to pilgrims arriving in Bombay as the chief embarkation point for Jeddah and the Hajj. It contains all kinds of fascinating practical information - the principal Muslim localities, Sunni and Shia mosques, tombs of saints, Muslim libraries, licensed pilgrim brokers, railway stations, hospitals, medical aid and vaccination, pilgrim shipping companies, pilgrim passports, steamer tickets, medical inspection and disinfection, luggage regulations and licensed coolies, hotels and tea-houses, hiring carriages and carts, banks and, not least, pickpockets.





Although this kind of guide may have been printed in quite large numbers we can trace no other copy. This copy in its original morocco binding was probably owned by a rather wealthy pilgrim.



1912: An Extra-Illustrated Copy Bound for his Highness the Raja

Luard, Charles Eckford.

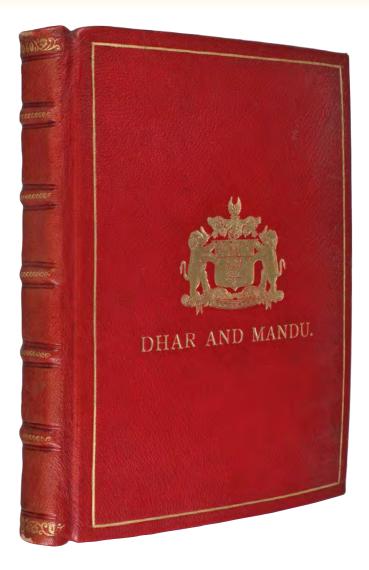
Dhar & Mandu. A Sketch for the Sight-seer.

Charles Eckford Luard, a Lieutenant-Colonel in the Indian Army and an administrator in Central India, developed a deep love for Indian art and culture which inspired this work written "for the visitor, not the student or archaeologist, for those who have a sufficient love of architecture and the great works of the past to make the long journey to this out-of-the-way spot."

This particular copy, extra illustrated and beautifully bound for presentation, has a portrait of H. H. Raja Udaji Rao Ponwar of Dhar as frontispiece. Each page of text is interleaved with an original photograph pasted down on card.

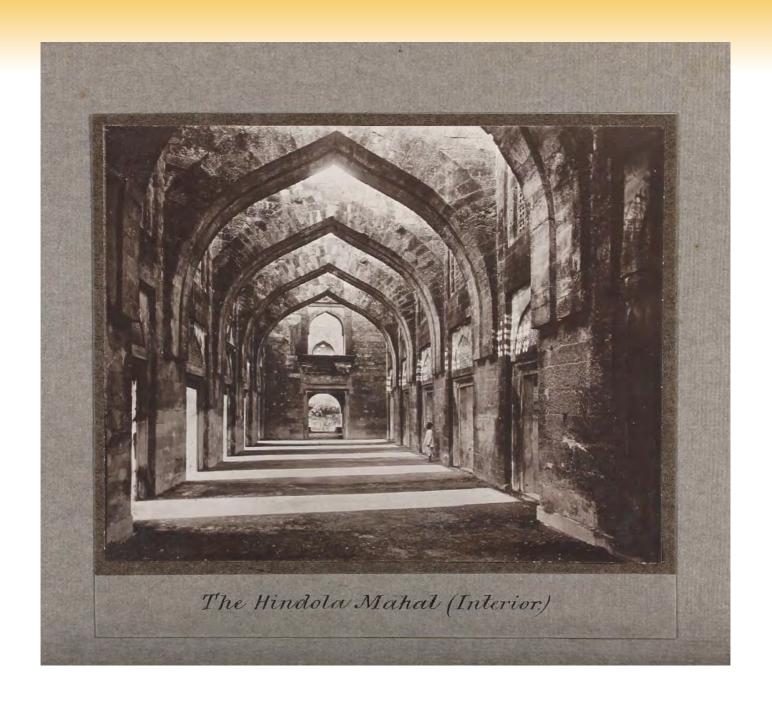
Luard was responsible for compiling the Central Indian State Gazetteer Series (6 volumes, Calcutta, 1907-09).





1912 Allahabad: printed by Bishambhar Nath Bhargava, at the Standard Press First edition. pp.[4], iii, [1], 32, [20] tipped in photographic plates, folding map.

A handsome copy bound in full red morocco, with the coat-of-arms of Dhar and Mandu (with elephants rampant) on front cover. [COPAC shows one copy only, at Oxford, and a later edition at the British Library.]



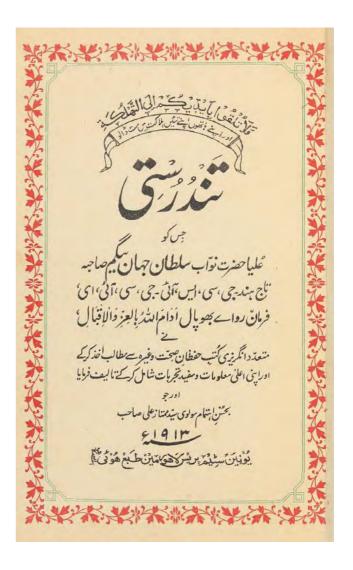
1913: Presentation copy from the Begum Sultan Kaikhusrau Jahan of Bhopal

[Bhopal] Nawab Sultan Kaikhusrau Jahan Begum, Ruler of Bhopal.

Tandurusti.

A practical guide to good health compiled by the Begum from various English works on the subject, with her own additions. It covers the prevention of various diseases including malaria, plague, cholera, and typhoid as well as diarrhoea and coughing; the benefits of air, water, food, sleep, exercise, and bathing as well as hygiene in the home, kitchen and bathroom; and how to look after the sick.

Kaikhusrau Jahan ruled the Central Indian state of Bhopal from 1901 to 1926. She continued the process of modernization that had been begun by her mother and grandmother, reforming the taxation system, the judiciary, the army and police, and initiating extensive irrigation and public works schemes. Her belief in the benefits of education led her to establish free compulsory primary education in the state and to build many technical schools. From 1920 until her death she was the founding Chancellor of Aligarh Muslim University. But her principal legacy, as reflected in this work, was in the field of public health. She improved the state's water supply system, raised standards of hygiene and sanitation, and even pioneered programmes of vaccination.



¹⁹¹³ Lahore: Maulvi Saiyid Mumtaz Ali $\,$ pp.152, text illustrations. Urdu text Original cloth, minor wear.

III

رت آفاز ہوتا ہے توسی اول جو ہے فوکی الحِس ہونے کی وجہ سے

ار نیز مرطوب زمین کے اندر سورا خوں ہیں رہنے کے سبب سے اس کا الر

مباہ ار نیز مرطوب زمین کے اندر سورا خوں ہیں رہنے کے سبب سے اس کا الر

مباہ ہورکی آر بہر بھی کر مرجاتے ہیں جانبیں کے ذریعہ سے آوسوں ہیں اس

مرمن کا الر پہنچا ہے ، پورا الر انسا نوں پر وو دن سے لیکر آٹھ ون تک

ہوتا ہے ۔ اور جسم انسانی اس کے حلہ سے کم از کم چھ گھنٹ یا زیا وہ سے زیادہ

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ادر چو پائے جی اس کے الرسے محفوظ نہیں رہ سکتے ۔ بعض لوگوں کا فیال ہے

کرچ ہے اس مرص کو پیدا کرتے ہیں بگر یہ فلط ہے ۔ در اصل چہ اور خاص

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کا باعث ہوتے ہیں ہیں بطور حفظ ما تقدم چو ہوں کو مار ڈوالنا مفید ہے ۔

کا باعث ہوتے ہیں ہیں بطور حفظ ما تقدم چو ہوں کو مار ڈوالنا مفید ہے ۔

کا باعث ہو تی ہیں تو مکان میں چو ہوں کی کرت ہو اور وہ و ماس سے

کا باعث ہو جائیں ۔ تو سمجھ لینا جا ہے کہ کہ یہ بات طاعونی الرسے بیدا

ہوئی ہے ۔ پہل موجائیں ۔ تو سمجھ لینا جا ہے گئی ۔ کہ یہ بات طاعونی الرسے بیدا

مال کار گرابت نہیں ہوئی۔ ہر حال قسمت پر کھروسہ کرنے ذیل کی احتیاط و

مال کار گرابت نہیں ہوئی۔ ہر حال قسمت پر کھروسہ کرنے ذیل کی احتیاط و

مال کار گراب سے نہیں ہوئی۔ ہر حال قسمت پر کھروسہ کرنے ذیل کی احتیاط و

مال کار گراب سے نہیں ہوئی۔ ہر حال قسمت پر کھروسہ کرنے ذیل کی احتیاط و

مال کار گراب سے نہیں ہوئی۔ ہر حال قسمت ہو کھروسہ کرنے ذیل کی احتیاط و

مال کار گراب سے خوال کے سے بر کس کو کو کی کرنے ہوئی کی احتیاط و

جی وقت آبادی کے کسی حصتہ میں جو ہے مبتلاے طاعون ہونے لگیں آ اس وقت تمام دورونر دیک کے مکانات ہیں حفظ ما تفدیم کی تداہیر ریستوجہ ہوجانا چاہتے مرب سے بہتر تدہیر ہے ہے ۔ کہ آبادی سے باہر کھلی اور انجی جگہ پر قیام کیا جا ہے + اگر ایسا نہ کیا گیا ۔ تو جو ہوں کے بعد مرص کا حلہ انسان پر ہوگا - اورخورو نوش کی چیزیں ایسی جگہ سے منگائی جا بیں - جمال کے سی ترجن والا - جد محوس کرنے دولا ہ

یہ ایک مُتعدّی مُہلِک قسم کا مرص ہے جو ہندوستان ہیں قریباً ۱۸ سال سے پھیلا ہوا ہے ۔ یہ مرصٰ نانگ کانگ ایک چین ہے ڈوئا ہوکرستا ۱۹ کیا ء یہ مونی مرصٰ جب سے ہندوستان میں آیا ہے ۔ کوئی سال پھیل گیا ۔ یہ مونوی مرصٰ جب سے ہندوستان میں آیا ہے ۔ کوئی سال ایسا فالی نہیں جاتا جس میں اس سے ہزاروں لاکھوں جاتی لفت نہ ہوتی ہوں ۱۰ س کے لئے کوئی موسم مخصوص نہیں ہے ۱۰ قول آقل واگوں کا خیال تھا کہ موسم سرما میں یہ مرصٰ کھیلا کرتا ہے ۔ مگر یہ غلط نا ب ہوا اس کی سمیت بیشی س چیسٹیٹر (جر تو مہ طاعون) نامی ایک قدم کے کرئے سے پھیلتی ہے جو بذریعہ غذا ، پانی ، تنقس یا جلد کی کسی خواش دارجگہ سے پھیلتی ہے جو بذریعہ غذا ، پانی ، تنقس یا جلد کی کسی خواش دارجگہ سے داخل یدن ہوکر دوران خون میں شا مل ہوجاتا ہے ۔ اس مرض کا اُن

Bacillus pestes. L Passic "

1916: Collected Works of Amir Khusro

Khusro, Amir.

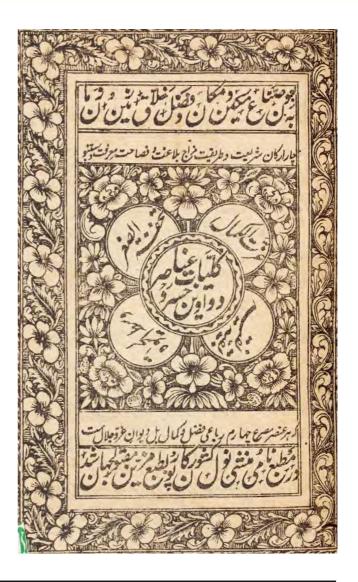
Kulliyat-e 'anasir-e davavin-e Khusrao.

The collected works of Amir Khusro of Delhi, the greatest Persian poet of medieval India, popularly known as the "Parrot of India" (*Tuti-i Hind*). Born of a Turkish father and an Indian mother, he took service with successive Sultans of pre-Mughal Delhi, including Jalaluddin Khilji and Alauddin Khilji under whom he wrote most of his works. In later life, Khusro became a devout sufi and disciple of Nizamuddin Auliya, close to whose tomb he is himself buried.

Khusro collected his verses into a first diwan in 1273 at the tender age of nineteen. This edition, issued from the press of Munshi Nawal Kishore, contains all four of his diwans.

Munshi Nawal Kishore was responsible for much of the revival of Indo-Islamic learning and culture in the nineteenth century from his base in Lucknow, but also had presses in several other cities, including Kanpur where this was published.





1916 Kanpur: Munshi Nawal Kishore Press pp.475, [1]. Urdu text Bound in recent quarter calf with the original pink paper wrappers bound in. Some worming.

[Annemarie Schimmel on Khusro in Encyclopaedia Iranica Vol. I (London: Routledge & Kegan Paul, 1985), pp. 963-5.]

	الله ديان ايزشرو	يان بران المالية
	المن المدوكاه وركم المرى وروه الرسش النفر بريدان مت تديم	ورکوئ تو نام کریاف ن شودت ول گرمشینه تو بر مال برن بن براز ما برن بن براز ما برن براز برای براز ما برن براز براز براز براز براز براز براز براز
	ان ادراز از برترا رانت وران مفت کیا اوول درونز مے آم	الرماول مرادر والمراد الرماول مراد الرماول مرادر
	إلى الله المراه والمورد المراكن الكرسية المراقعة أيم	21:(10/1/2)
	المن بردد وكالكيم موديا في المنفظار وكين ترافكار كيش عليه	وروس ورباد مهان سار الر
	الله البان كالمروز وبروش برغ فات كركم المن المرا	النجان تون بنانے ببنب اکال صنع بزوائے ببنب
	الما الطان كاخسرون زيروش برئيش الدالي	وران کل ووران خیم دوران رو
	ورادر المرادم ول برستان شود ا روى بنان كن كر بازم ديره حيان شود	مل برد دچلفت کا فرم کرد اصلانان سل نے بنب
	البون دول خالت رو عائم طر الما بنوزار رئس مستت چه فران فيود	البخ را تابوت بدست از خط ا وران مع مال زندانے بنب
	بروزى كرمسي وعاى فرزوان إس كسى داكوي كواسب با مان مود	
	اگردن تولفت ناکرده بشیان میشم نازامد بابیشت گاه دریت نازامد بابیشت گاه دریت	بسنية افتكادار والشياك الم المان المرادان بنائي
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	انبالن أمران فصرام عرف المستوم عرف المستووا	العرب وعيار آلوده دمرنسا
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	الله ولم أبوال بحالفات كراز براد فدهم كي يكيش منود	سروبوالى واخردوا واى نك برنامى
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1918: Scarce First English Edition of Rabindranath Tagore's Famous Satire on Education

Tagore, Rabindranath.

The Parrot's Training. (Translated by the author from the original Bengali,) With eight drawings by Abanindra Nath Tagore. And a cover design by Nanda Lal Bose.

Tagore's famous satire on the futility of education through rote-learning from books - 'parrot-fashion' - then prevalent in India. Rabindranath Tagore, a pioneer of creative education in India at Santiniketan, expressed his good fortune that "I never in my life had what is called an education, that is to say, the kind of school and college training which is considered proper for a boy from a respectable family."

In this story, a bird is caged; its wings are clipped; and pundits force-feed it with leaves torn from books until it chokes and dies, whereupon it is pronounced to be properly educated: "The Raja poked its body with his finger. Only its inner stuffing of book-leaves rustled."

This first edition is delightfully illustrated with each leaf of text separated by a plate. The humorous drawings are by Rabindranath's artist nephew, Abanindranath Tagore, the founder of the Bengal School of Art. The splendid cover design is by Nanda Lal Bose, one of Abanindranath's most famous pupils.

The Bengali original *Totakahini* had appeared earlier the same year in the famous literary journal, *Sabujapatra*.

Rabindranath Tagore was, in 1913, the first non-European to be awarded the Nobel prize for literature.

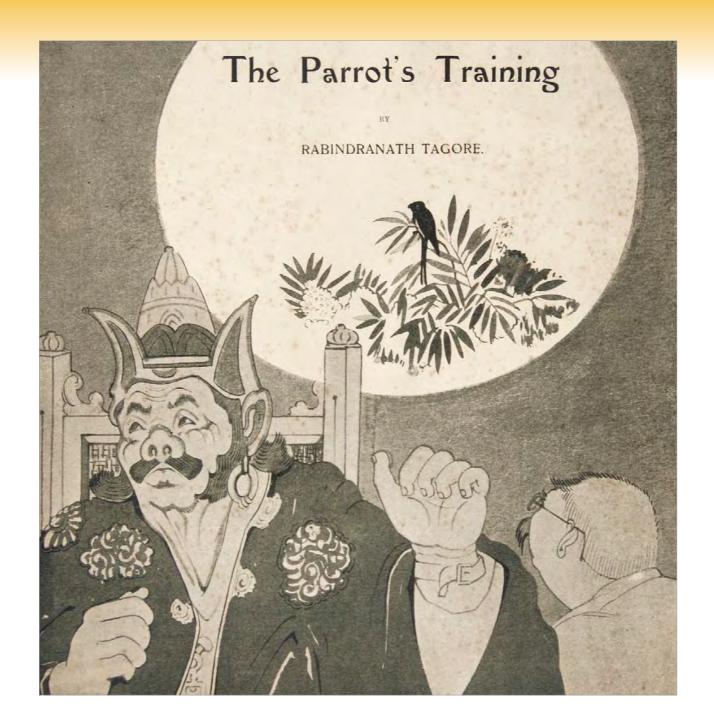
It is rare to find such a book from the early twentieth century still in its original condition.

Said the Raja to himself:
"Ignorance is costly in the long run.
For fools consume as much food as their betters,
and yet give nothing in return."



¹⁹¹⁸ Calcutta and Simla: Thacker, Spink & Co. First edition in English. 4to, pp.[12.] 8 plates. Original pictorial wrappers, dust wrapper.

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1922: "A Bibliographical Rarity of the First Order"

Harding, Harold Ivan.

Diary of a Journey from Srinagar to Kashgar via Gilgit.

A fine account of an intrepid six-week journey made en route to taking up the post of Vice Consul, culminating in a long description of the author's garden at Kashgar.

Harold Ivan Harding, 1883-1943, senior member of the British Consular Service in China, transferred from Peking to spend a year as Vice Consul at Kashgar (August 1922-July 1923). He was descibed by Skrine, his Consul General, as "a brilliant Chinese scholar". A collection of antiquities he acquired in Khotan was presented to Fred Andrews, Aurel Stein's collaborator, and is now in the National Museum in New Delhi.

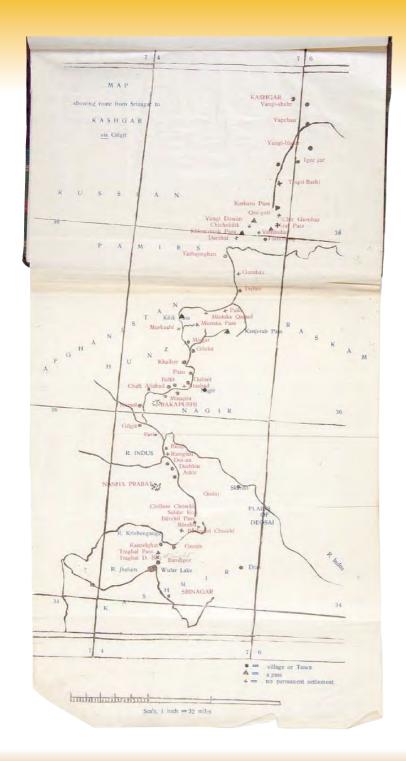
This was the first of only three books printed by the Swedish Mission Press for private individuals not connected with the mission. The presentation page reads "I send you a copy of the Diary of my journey from Srinagar to this place. It is bound in a stuff of which clothes are made in Central Asia and it is the first book, if I may be excused for calling it a book, to be published in this part of the world in any European language. So perhaps you will be kind enough to give it a place upon your shelves."

The Swedish diplomat and book-collector Gunnar Jarring who visited the Press in 1929 described this book as "a bibliographical rarity of the first order" in his *Prints from Kashgar* (1991).

The narrative includes many humorous observations, such as: "From Srinagar to Gilgit our sole servant was a Kanjuti named Abdullah, native of Baltit ... He was invaluable. Able to cook in native style, to shoe a horse, to



coax a timid child or knock down an armed man ... I have never done a journey with so little anxiety or trouble".



Gladys from put

Kashgar, via Gilgit, India. December 1922.

I send you a copy of the Diary of my journey from Srinagar to this place. It is bound in a stuff of which clothes are made in Central Asia and it is the first book, if I may be forgiven for calling it a book, to be published in this part of the world in any European language. So perhaps you will be bind enough to give it a place upon your shelves.

For private circulation only.

No. # 33.

1929: An Unrecorded and Handsomely Illustrated History of the Largest Company in India

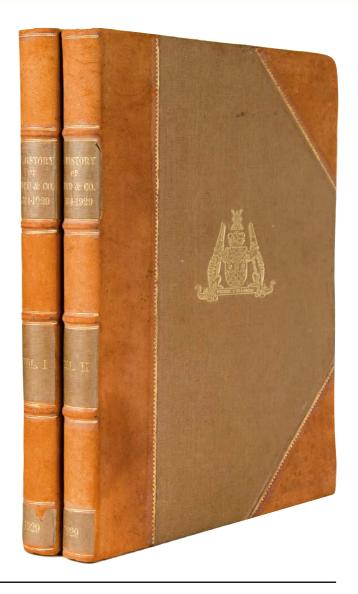
Jacomb-Hood, M.S.

A History of Bird & Co., 1864-1929.

A lavish and well illustrated history of the company founded by Captain Sam Bird in 1864 with a "handling contract at the Jumna bridge", which grew into a very large concern with three main interests: labour, jute and coal. This work was officially commissioned by Ernest Cable, later created first Baron Cable, who is credited with much of the company's success. Cable came to Calcutta in 1870, joined the company's Board in 1881, and became a highly successful and well-known figure in Indian commerce: President of the Bengal Chamber of Commerce 1903, and member of the Imperial Legislative Council 1903-5. With the acquisition of a controlling interest in another Calcutta merchant house, F. W. Heilgers and Co., in 1917 Cable created the largest company in India with 100,000 employees.

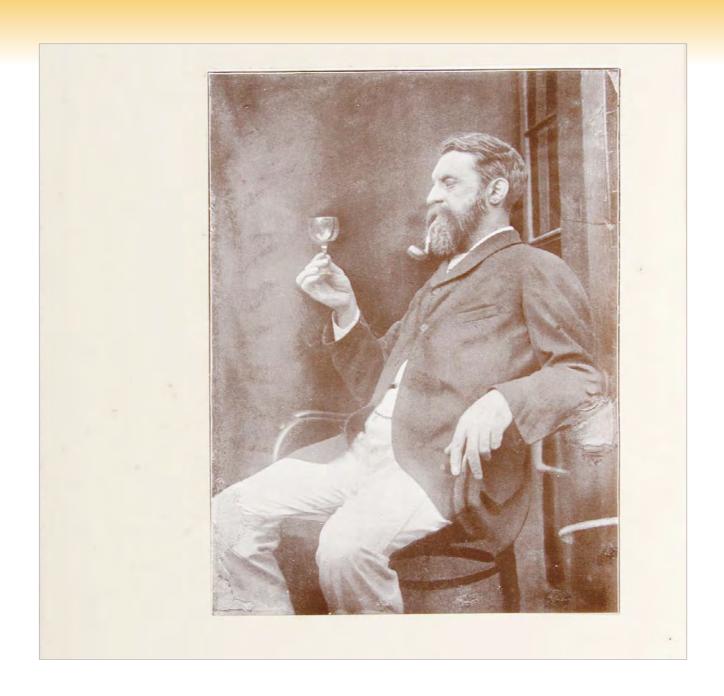
A later history, *Bird and Company of Calcutta: A History Produced to Mark the Firm's Centenary 1864-1964*, by Godfrey Harrison – much less rare – was privately published (Calcutta, 1964) to mark the firm's centenary.



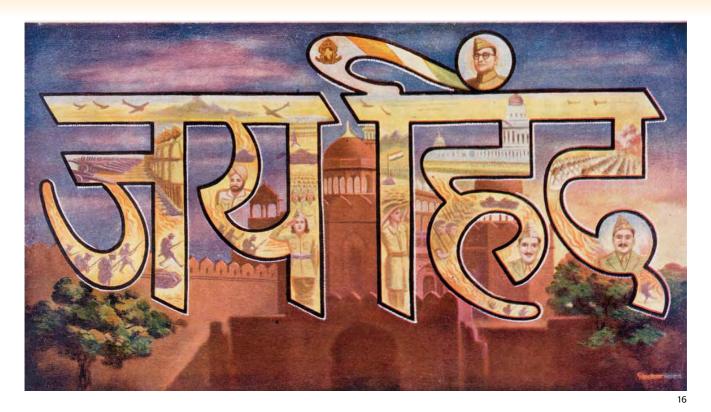


1929 Calcutta: Caledonian Printing Company Limited. For Private Circulation Only. First edition Two volumes, folio, pp.xviii, 180, (181)-399, 16 plates, 15 mounted, large folding map.

Bound in the original half leather, gilt decorated boards. With Baron Cable of Ideford's gold-tooled coat-of-arms (with crocodiles rampant) on the front cover of each volume. [No copies listed in COPAC.]



1930 -46: Eighteen Posters from the Freedom Movement



A representative collection of eighteen intriguing and vivid posters –

some chromolithographs, others printed black-and-white - dating from the 1930s and 1940s and featuring heroes and events of India's struggle for freedom.

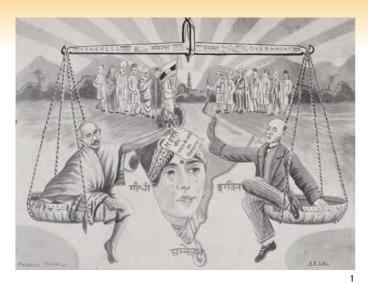
These posters feature original art-work by Prabhu Dayal, Ram Shankar Trivedi and Rup Kishor Kapur, three of the leading young artists working in the nationalist cause. Most were printed at Kanpur, the principal centre of prod-uction, with Shyam Sundar Lal one of the most prominent publishers.

All such posters were banned by the British Government of India and few copies survive today outside official archives.

116

1930-1946 Eighteen posters, published by Shyam Sundar Lal in Kanpur except where stated. Most with Hindi captions; some also with English translation.

All posters measure approximately 25×38 (or 34) cm. Some are creased or lightly stained or soiled, mainly in margins, most are a little worn at edges. All have been expertly conserved and mounted for framing.



1 [1930] Prabhu Dayal (artist).

Bharat ke bhagya ka nipatara. The fate of India sealed up.

In this poster Prabhu Dayal depicts the launch of the civil disobedience movement in January 1930 when Gandhi's basic demands were rejected by the Viceroy, Lord Irwin.

On a pair of scales one pan is occupied by Gandhi, or Congress, the other by Lord Irwin, representing Government. Gandhi is thrusting a sheet of paper at Irwin on which is written "11 conditions and the fate of India settled". Irwin is resisting. Behind Gandhi are other nationalist leaders, and behind Irwin are figures representing the Army, the Indian Princes, and business. A map of India between the two men is occupied entirely by the face of Mother India weeping, powerless to influence events.

[See Ramaswamy pp.180-181].

2 [c.1930] Prabhu Dayal (artist).

Raund Tebil Kanphrens ka nanga nac.

(The naked dance of the Round Table Conference.)

Two pictures satirizing the First Round Table Conference which was doomed to failure without the participation of Congress.

The first image, Round Table Dance, shows British imperialists playing musical instruments while a woman dances on the table with "Simon report" on her dress and "Parliament" on her stocking. The Indian delegates at the table are declining to take part and are holding a written demand: "We people do not want this Simon dance. Do a different dance".

The second, To Go is a Great Sin, depicts Indian nationalists boycotting the conference in accordance with the Indian National Congress declaration: "All persons who wish to save the country's honour should not participate in this legless dance".





3 [early 1930's] Prabhu Dayal (artist).

Dukhi Mata. (Grieving Mother.)

The grieving Mother India in chains is leaning against a broken pillar weeping, as the severed heads of Bhagat Singh and other martyrs are depicted as moths caught in the flame of freedom, while the candle of Independence (Svadhinata) burns towards its end. The Hindu god Vishnu in the background receives their souls into heaven.

Shaheed Bhagat Singh, an active nationalist from an early age, resorted to violent resistance when Lala Lajpat Rai was killed by police while leading a non-violent protest. He gained enormous popular support leading a hunger strike while in jail, but was hanged in 1931.

4 [early 1930's] Prabhu Dayal (artist).

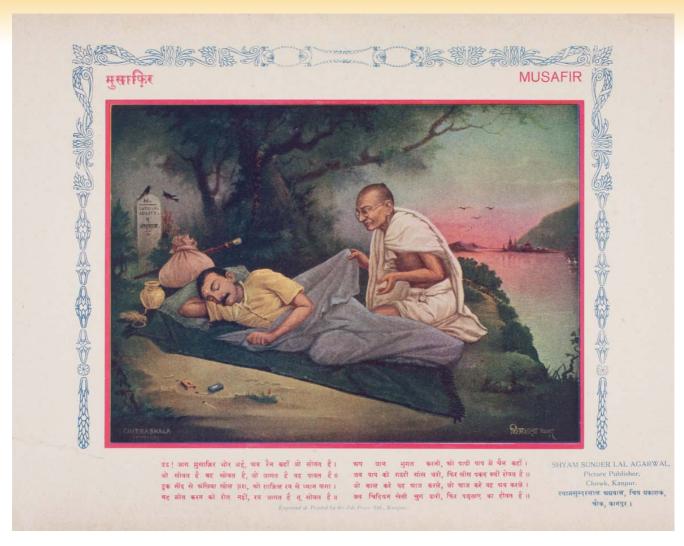
Bharatuddhar. (India's salvation.)

This image is based on a scene from Hindu mythology in which the god Shiva protected the sage Markandeya clinging to the Shivalingam, from Yama, the god of Death riding on a buffalo. Gandhi becomes Lord Shiva; Mother India with the flag of independence becomes Markandeya, and British colonialism is depicted as the rule of Death (Yamaraj).



Shiva's weapons are reinterpreted in the four-armed Gandhi – the spinning wheel, homespun cloth, etc.

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5 [c.1933]

Musafir. (Traveller.) Chromolithograph.

The 'traveller', an untouchable shown sleeping by a river, is being awakened by Mahatma Gandhi to take his full place in Indian society. Beside the sleeper is a milestone inscribed "Untouchability 0 miles".

This print was probably published in 1933 to mark the launch of Gandhi's crusade to improve the position of the Harijan. It is signed Chitrashala, Cawnpore, but looks very like the work of Rup Kishor Kapur.



6 [1930's] Rup Kishor Kapur (artist).

Untitled. [Mother India holding a trident surrounded by lions]. Chromolithograph.

Mother India is identified here with the Hindu goddess Durga, the great protector against evil. She is shown in a ruin by a river surrounded by lions, probably representing the youth of India who must awake and take action to free their nation.

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7 [early 1930's]

Dukhi Bharat ko sandes (The message to grieving India); **Bahishkara** (Boycott); **Shantirath** (The chariot of peace); **Dharsana ka akhiri dhava.** (The last attack at Dharasana.)

Four images on one poster - Gandhi and Nehru riding in the chariot of peace; Gandhi firing the arrows of boycott and satyagraha at ships docking with foreign cloth and wine, and the police beating satyagrahis at the salt-tax protest at Dharasana in 1930.

[Kanpur: Rashtriya Chitra Prakashak Karyalay]

8 [c.1936] Prabhu Dayal (artist).

Sriman Abbas Tyabji.

Tyabji, known as "the Grand Old Man of Gujarat", was a Borah Muslim who served as Chief Justice of the Gujarat High Court. His revulsion at the atrocities committed by Dyer at Jallianwala Bagh led him to support the cause of independence. He became a close associate of Gandhi who appointed



him leader of the salt tax agitation on his arrest in 1930. Tyabji was jailed shortly afterwards. He died in 1936.

This poster was probably produced shortly after his death as a tribute to his contribution to the freedom struggle.

9 [1930's] Rup Kishor Kapur (artist).

Shanti ke devata. (God of Peace); **Mateshvari Kastur Bai.** (Mother Goddess, Kasturba)



Two portraits on one poster depicting Mahatma Gandhi and his devoted wife Kasturba Gandhi as the ideal husband and wife, united in their devotion to the cause of India's freedom.

Kasturba's portrait is signed by the artist.

10 [1930's] Prabhu Dayal, (artist).

Svarajya sangram ke Senanayak Pandit Javaharlal Nehru (Pandit Jawaharlal Nehru, Commander of the independence struggle); Senapati Pan.

Javaharlal Nehru (General Pandit Jawaharlal Nehru); **Svarajya sikhar ki yatra** (The journey to Independence Peak); **Rashtriya jhanda** (The national flag.)

Four images on one poster. The first shows Nehru as the general of the freedom movement on a white horse holding the flag of India by a milestone reading "0 miles to independence"; the second depicts General Nehru on a

black horse in full dress uniform. Beneath, nationalists are shown being attacked by demons while scaling the peak of independence from which the flag of India flies, while Gandhi looks down on the scene; and lastly, the Indian flag with the slogan *Bharat Mata ki jay* (Victory to Mother India) is held high by nationalist heroes – Gandhi, Bhagat Singh, Tilak, Bose, and others.

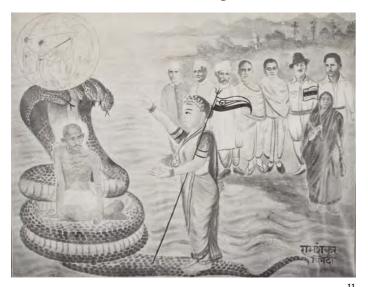
[Kanpur: Rashtriya Chitra Prakashak Karyalay]

11 [1930's] Ram Shankar Trivedi, (artist).

Atyacari sasan se pirit hokar Bharat Mata ki pukar.

(The cry of Mother India suffering under tyrannical rule.)

Gandhi is seated enfolded by the snake Shesha Naga identifying him with Vishnu the Preserver. Mother India stands before him pointing to a globe which shows police brutality against the Indian people. Bhagat Singh, Nehru, Tilak, Bose and other freedom fighters look on.



12 [1930's]

Rajakarom ke zulm se pirit hokar, Hind Sarkar ki pulis karavai. (Suffering from the oppression of officials, operations of the Indian Government Police.)

A group of Indian nationalists held prisoner are squatting, guarded by police in a compound, illustrating the oppression of lackeys of the British Government. This poster probably relates to Congress calls for Indians not to join the police or military.

13 [1930's]

Bharat ki cinta. Pan. Javahar Lal Nehru.

(Thinking of India. Pandit Jawaharlal Nehru.)

A pensive Nehru is seated in a wicker armchair at a table draped in the



Indian flag. He is gazing into the distance as he contemplates the future of India, whose cartographic outline is depicted on a large globe in front of him as well as on the wall map behind him.

[See Ramaswamy p.201]

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14 [1939] Prabhu Dayal, (artist).

Tripuri Kangres ke Rashtrapati Subhas Chandra Bos ka sahi svagat. Grand procession of the Congress President Rashtrapati Subhas Chandra Bose at Vishnudattnagar.

This poster depicts the night-time arrival of Netaji Subhas Chandra Bose at the 1939 Tripura session of the Indian National Congress held at Tilwara Ghat near Jabalpur. Bose was elected Congress President here for the first time, against the wishes of Mahatma Gandhi.

Netaji is shown seated in a Maharaja's chariot being pulled by a line of elephants with a palace in the background illuminated for the occasion.



15 [c.1945]

Subhas Chandra Basu ki apurva bhent.

(Subhash Chandra Bose's extraordinary gift.)

A decapitated Subhash Chandra Bose is shown standing, holding his head from which blood falls onto a map of India inscribed *Jai Hind* (Victory to India). At his feet lie the severed heads of other nationalists who had made the ultimate sacrifice for India's freedom.

This image seems to encapsulate the well known saying of Bose, "Give me blood and I shall give you freedom".

[See Ramaswamy pp. 228-229]

116

16 [1940's]

Jai Hind. (Victory to India.) Chromolithograph.

The words *Jai Hind* are drawn in large calligraphy across a background of the Red Fort, symbol of pre-British (i.e. Mughal) power. Within the individual strokes of the letters are depicted Subhas Chandra Bose and members of his Indian National Army.

Signed Chitrashala, Cawnpore.

[see p. 228]

17 [No date]

Jai Hind. (Victory to India.)

A central portrait of Subhas Chandra Bose is surrounded by smaller images of members of the Indian National Army, including Shah Newaz Khan, Prem Sehgal and Gurubaksh Singh Dhillon, all later co-defendants in the first of the so-called 'Red Fort Trials" in 1945-46. Female fighters of the Jhansi Rani Regiment are also shown.





18 1946

When the goal was in sight. Simla Conference.

Chromolithograph.

The Simla conference of July 1945 was called to approve the Wavell plan for self-government, but failed when the Muslim League refused to back any plan that would allow the Indian National Congress to appoint Muslim representatives. The last hopes for a united independent India were dashed.

In this picture Maulana Abul Kalam Azad is addressing the delegates seated around the table – Wavell, Jinnah, Liaqat Ali Khan, Master Tara Singh and others – with Gandhi and Nehru depicted in roundels floating above the conference in spirit.

Published as a calendar for 1946 with six months on either side of the main image.

[Lahore: Paul & Co.]

1933: First Issues of the Mahatma's Crusading Newspaper

Gandhi, Mohandas Karamchand & Sastry, R.V. (Editor).

Harijan. Under the auspices of The Servants of Untouchables Society. Vol. I Nos. 1-32 (11th Feb. – 16th Sept. 1933) and Vol. II Nos. 1-21 (16th Feb. – 6th July 1934).

The first thirty-two issues of Gandhi's famous English-language weekly launched in 1933 to promote his crusade against untouchability, "to liberate some 40 million human beings from an intolerable yoke" and "to purify Hinduism", together with twenty-one issues from the second year.

Harijan had an enormous impact on Hindu society, deliberately pricking the conscience of the orthodox community. Each issue exposed the evils of segregation practiced against untouchables with regular updates under such headings as: Temples Thrown Open, Educational Facilities, Medical Aid, Wells and Tanks Opened, and such like. Harijan embodied Gandhi's belief that "the sole aim of journalism is service".

Many articles were written by Mahatma Gandhi himself (e.g. "Dr Ambedkar & caste" in the very first issue), or his associate C. F. Andrews. Rabindranath Tagore wrote poems on untouchablity for most issues, including *The Cleanser*, *The Sacred Thread*, *Sweet Mercy*, *Love's Gold*, and *The Great Equality*. Other contributors included B.R. Ambedkar and C. Rajagopalacharia.

Harijan represents the culmination of Gandhi's remarkable career as a journalist which had begun with *Indian Opinion* first published at Johannesburg in 1903. Throughout his life the Mahatma exploited the power of the press to sway public opinion and to discomfort government and society. As he remarked in 1946:

"to liberate some 40 million human beings from an intolerable yoke..."



"If I were appointed dictator for a day in the place of the Viceroy, I would stop all newspapers – with the exception of Harijan, of course."

Harijan was also published in Hindi and Gujarati translations, Harijan Sevak and Harijan Bandhu.

117

1933-34 Poona and Madras First edition. Fifty-three issues, each 8 pages, folio. The first issue is a little browned and its first leaf is torn. The remainder are all in very good condition.

They have been folded for posting but kept flat since; a number bear part of original postmark. [Joshi; first issues not in BL.]

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Anna I

HARIJAN

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or \$ 2/-

EDITOR: R. V. SASTRI

Under the auspices of The Servants of Untouchables Society

Vol. II

Single Copy

POONA-SATURDAY, MAY 13, 1933

[No. 14

To The Reader

All should know that, even though I am supposed to be a free man, the Harijan will continue to be edited just as if I was in prison. It will still be solely devoted to the Harijan cause and will scrupulously exclude all politics. It is a matter of regret to me that for three weeks I shall not be able to write anything for the Harijan. But, if God spares me, I hope to write for the Harijan with better qualifications. I hope, further, that in the meanwhile the Harijan cause will make rapid progress, that reformers and sanatanists will combine, wherever possible, to serve Harjans, that reformers will work the rest of the programme without wounding the susceptibilities of the sanatanists and that the Harijans themselves will, by vigorously prosecuting internal reforms to which I have drawn attention so often in these columns, make it easier for sanatanists and reformers to recognise that Harijans are truly 'Harijans' and that they are capable of responding to Love precisely in the same manner and to the same degree as others.

M. K. Gandhi

WEEK TO WEEK

Temples opened

The temples in Contai town were all opened to the Harijans on the 30th April, the second 'Harijan Day.'

The Shri Sidheshwari Kali temple in Deoghur (Behar)

The Shiva temple at Royail (Behar), belonging to the brahmin-Zemindars of the place, were thrown open to the Harijans.

Rama's temple in village Wardha (C. P.) Four temples in Hyderabad, Sind.

Educational Facilities

A Reading room and Library for Harijans is being started near Vishinnaugar (Sind) and a sum of Rs. 15/- for initial expenses and Rs. 20/- per year for recurring expenses have been sanctioned. The Chittoor District Board has passed a resolution to exempt Harijan students in all the High and Secondary schools under its control from paying school-fees and game, laboratary and library fees.

A Harijan boy who had passed the middle school was placed in an industrial school where he is studying carpet, khaddar and blanket weaving.

A night school for Harijans was started in a big cheri in Mannargudi (Tamilnad) on the 30th of April, the second 'Harijan Day.'

One day and one night school have been opened in Teppakudi (Tamılnad).

The Tanjore Dist Board has resolved to make education to all Harijan students in schools under the Board free.

All the primary schools under the control of the Puri Dist Board have been opened to Harijans. Annual Subscription
including postage Rs. 4/Annual Subscription
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HARIJAN

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EDITOR: R. V. SASTRI

Under the auspices of The Servants of Untouchables Society

Vol. I

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POONA-SATURDAY, MARCH 25, 1933

[No. 7

THE SACRED TOUCH

At the dusk of the early dawn,
Ramananda, the great Brahmin Teacher,
stood in the sacred water of the Ganges waiting long
for the cleansing touch of the stream
to flow over his heart.

He wondered why it was not granted him this morning. The sun rose and he prayed for the divine light to bless his thoughts and open his life to truth. But his mind remained dark and distraught.

The sun climbed high over the Sal forest and the fishermen's boats spread their sails, the milkmaids with milkvessels on head went to the market.

The Guru started up, left the water and walked along the sand amidst weeds and rushes and clamorous saliks busy digging holes for their nests on the slope of the river bank.

He reached the lane which took him to the evil-smelling village of the tanners where lean dogs were crunching bones at the wayside and kites swooped down upon casual morsels of flesh.

Bhajan sat before his cottage door under an ancient tamarind tree working at camel's saddle. His body shrank with awe when he saw *Guru* fresh from his bath came to the unclean neighbourhood, and the grizzly old tanner bowed himself down to the dust from a distance.

Ramananda drew him to his heart
and Bhajan, his eyes filled with tears, cried in dismay,
"Master, why bringest upon thee such pollution?"
And Master said "While on my way to my bath I shunned
your village and thus my heart missed the blessings
of the Ganges whose mother's love is for all.

Her own touch comes down at last upon me at the touch of your body with mine and I am purified,
I cried this morning to the Sun,
'The Divine Person who is in thee is also within me but why do I not meet thee in my mind?'

I have met him at this moment when his light descends upon your forehead as well as on mine, and there is no need for me to-day to go to the temple."

<u>Natural de la caractera de la</u>

March 1933

Rabindranath Tagore

distributed the distributed

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EDITOR: R. V. SASTRI

Under the auspices of The Harijan Sevak Sangh-

VOL. II.1

MADRAS-FRIDAY, JUNE 15, 1934

INO. 18

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September, 1932, Pandit Malaviyaji being in the Chair

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Swaraj Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

PILGRIM SCAVENGERS

Generally, at the end of the morning's march, a batch of men and women from our party visit the Harijan quarters of the village near the camp, taking with them brooms and spades. They talk to the Harijans about the necessity of sanitation, about keeping their yards and roadways clean, about burying rubbish, instead of leaving it to blow here and there, and about the virtue of digging a little hole, when going to the jungle for calls of nature, and covering it up with earth afterwards, instead of soiling the surroundings and leaving everything exposed for flies to carry infection, While engaged in these talks, the party begins cleaning the basti itself. This draws out the Harijans, who appreciate the idea and soon join in the work themselves. The water supply and general conditions are then investigated and a full report is given to Gandhiji on return to the camp.

Local workers often join our sanitation party, and they not infrequently promise to revisit the bastis at least once or twice a month so as to help carry on the good beginning.

At Kendrapara a large heap of bones was found in the midst of the basti. When the party began to bury them, the Harijans protested and said those bones would fetch them a price. So they were removed tidily to a corner. The Harijans were then asked whether they eat carrionthey said " no ". But just at that moment, turning round the back of a house, a dead cow was found lying there. Nearby was the man who was in the

habit of collecting the hide, horns, etc., and he at once explained that the Harijans did eat the dead meat. At this the poor Harijans felt vory ashamed and promised to give up carrion eating henceforth. Of course, it remains to be seen whether they will carry out the promise.

At Jajpur, the river bank being in a distressingly defiled condition, the party gave their time to cleaning it, instead of going to the Harijan quarters. The general public was much interested in this enterprise, and many lent a helping hand, with the result that a big job was finished off gaily in an hour and a half's time.

Bhadrak being a sub-divisional town, had much worse Harijan quarters than the villages. It was the last place in our pilgrimage, and we stayed there three days. On arrival, one of the members of our scavenging party went to Gandhiji and asked if he might conveniently go to Calcutta for a few days as the pilgrimage was over. "What is this", exclaimed Gandhiji. "Did you not see the filthy lanes as we walked through them this morning? There is plenty of work there to keep us busy all the time we are here. Don't imagine the pilgrimage has ended until we get into the train for Wardha on Friday. If we had come to Bhadrak to amuse ourselves, then, there would be no harm in your going to Calcutta instead, for the same end. But we have come here to serve."

The member appreciated the point and stayed, and the lanes where the party worked during these three days became comparatively clean by the effort of the voluntary scavengers. The inhabitants of the lanes had an object lesson in corporate MIRA sanitation.

1934: Scarce Detailed Records of Two "Terrorist" Trials

The Bathua terrorist dacoity case.

The King Emperor versus Priyada Ranjan Chakraburtty and 13 others. Special Tribunal.

The full account of the legal proceedings concerning an armed robbery committed in February 1934 at Mauza Bathua village, Police Station Hathazari, Chittagong district of modern Bangladesh. The purpose of the robbery was to provide funding for further terrorist activities. P.R. Chakravarti and his associates, who had wounded several people during the raid, were caught while attempting to bury bundles containing gold and silver ornaments and weapons and ammunition in a nearby field. The trial lasted from July to August 1934.

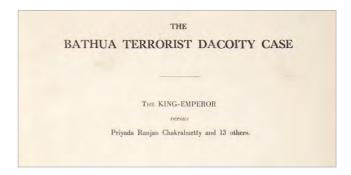
The map is a sketch of the scene of the crime.

(20) Nikunja Deba Nandy of Fatesbad. Names of the others I do not remember. My brother Mukhada Ranjan Chakraborty came home at 10 or 11 am. in the morning and learnt from him that he came home from Sitakundu. I saw him first at home at 12 noon. I saw a youth with him, aged about 16 or 17 years, who was called by my brother as "Nirendra." I had no talk with that youth. I enquired from my brother from where he has been coming and he said that he came from Calcutta to Sitakundu during Siva Ratri mela and he was at Sitakundu so long and came home on 23-23 at about 10 or 11 am. on foot. My brother Makhada and his companion who was called by my brother as "Nirendra" were in deurodar 30 (out-house) and I saw them there till 4 p.m. We all took our meal last night at about 8 or 5-30 p.m. and after taking my meal I went to the house of Tara Kinkar Mazundar, my neighbour. I was in that house with nephen with the same at the same my house but lives there as there is no men in the house. I noticed my brother Mukhada and Nirendra going towards deurigher. My brother objection of the same at about 4 or 4-30 a.m. this morning to go to Debra in the house of a part of the same at the same at a same at the same at the

The Hili terrorist conspiracy & dacoity case.

The King Emperor vs. Pran Krishna Chakravarti & 12 others.

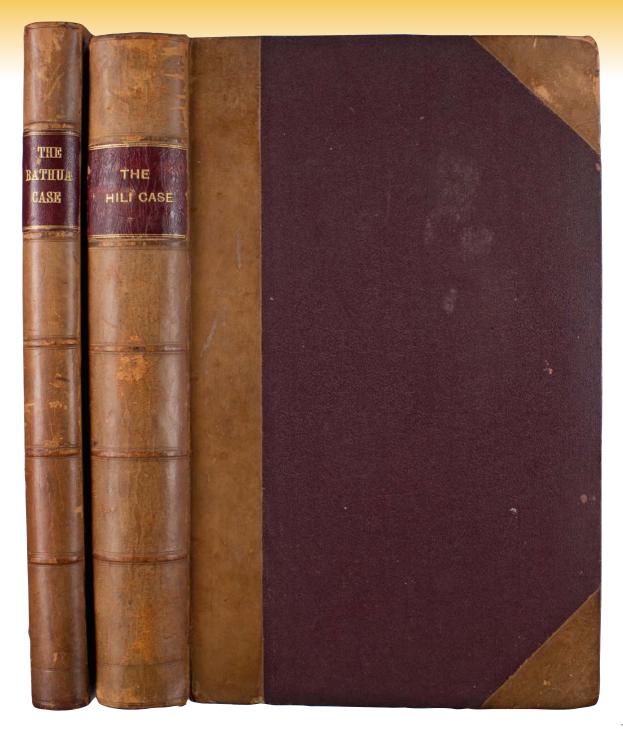
P. K. Chakravarti and his associates launched an armed attack upon Hili, an important station on the Eastern Bengal Railway in the South Dinajpur district in October 1933. Their aim was to seize the money contained in mail bags from the Darjeeling Mail. During the attack one member of the station staff was shot dead and several others wounded. The dacoits were captured as they tried to cross the river Padma by ferry. Their trial lasted from November 1933 to February 1934 when the gang leader Chakravarti was sentenced to death. This volume contains the full record of the trial.



These detailed records are extremely scarce as they were issued in very few copies, in this case 20 and 30, for the use of participants only, and were not circulated.

[1934-35] [Calcutta]: B. G. Press Folio, pp.[2], iv, 331, [1], folding map. Bound in contemporary half leather, with thirteen leaf typescript of the appeal to the Criminal Appellate Jurisdiction November 1934. One of only 20 copies printed. [Not in COPAC.]

[1934] [Calcutta]: B. G. Press Folio, pp.[2], viii, 609, [1]. Contemporary half leather. The copy of E.S. Simpson, District and Sessions Judge, Rajshahi, with his signature. Bound with 38-leaf typescript of the appeal to the Criminal Appellate Jurisdiction September 1934 and 16-leaf typescript of the appeal to the Privy Council April 1935., together with 3 pages of newspaper cuttings from The Statesman, Calcutta and a 10-page extract from The Calcutta Weekly Notes Vol. XXXIX. One of only 30 copies printed. [not in COPAC.]



1936: Two Seminal Works of Allama Muhammad Iqbal

Igbal, Muhammad.

Masnavi Pas chih bayad kard [and] Musafir yani chand roza Afghanistan ...

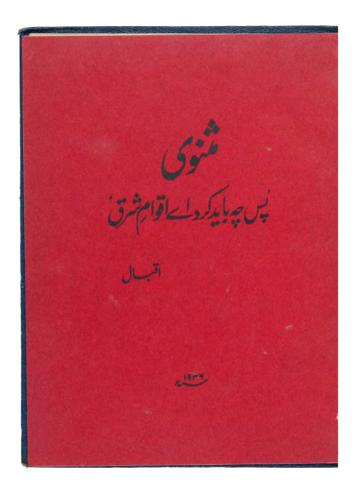
Two Persian poems by Sir Muhammad Iqbal, 1837-1938, the spiritual father of Pakistan and the leading Persian and Urdu poet of the first half of the twentieth century.

These works, What should now be done? and The traveller, were both written in the early 1930s and reflect Iqbal's thinking at the time: his concern for the future of those Asian countries which were being politically dominated by the West and the rise of fascism, and his fervent belief that the people of Asia should reject the materialism and secularism of the West. To meet this challenge they should seek inspiration in the glories of their traditional cultures.

The second poem, written following his visit to Afghanistan at the invitation of King Nadir Shah to discuss the founding of a university in Kabul, reflects Iqbal's deep admiration for the country and its Islamic heritage.

We believe these to be first editions of both works, but in the absence of a bibliography of Iqbal's publications we would welcome further information.





1939: An unrecorded Pashto Biblical Translation

[Bible. New Testament. St. John's Gospel. Pashto.]

Anjil Sharif-pah mu'arfat da Muqaddas Yuhana ...

An attractive Pashto Bible lithographed throughout with marginal commentary, published "with the aid of the Danish Bible Society".

In 1932 a committee was established to revise the Pashto translation of the New Testament. This included Jens Christensen and F. Paulli, two members of the Danish Pathan Mission based at Mardan in the Peshawar Valley, the home of the Yusufzai Pathans. Born in Chicago of Danish parents, Christensen had been sent to India by the Christian and Missionary Alliance in 1922, joining the Danish Pathan Mission three years later.

This edition is quite distinct from that of 1937 published at Lahore by the British and Foreign Bible Society.



1939 / 1358 Mardan: published by the Danish Pathan Mission Folio, pp. 216. In the attractive original green and red binding with a cross motif and the title Kitab-I Muqaddas on the front cover.

With presentation inscription from the lead translator Jens Christensen (dated Landour, summer 1940) to James Windrow Sweetman, Vice-Principal of the Henry Martyn School of Islamics at Aligarh, whose bookplate is also present With manuscript errata slip handwritten by Christensen loosely inserted. [Not in Historical catalogue ...]

1942: "Secret" Diary of a Royal Tour to Encourage the Troops

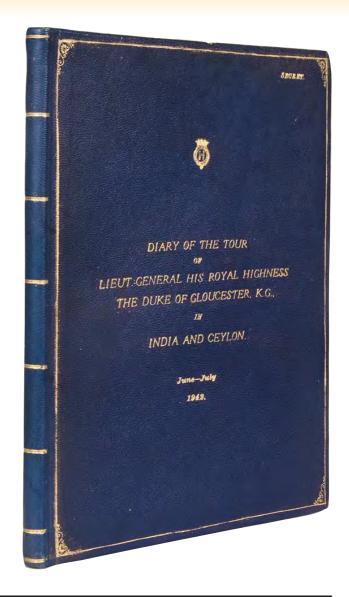
Gloucester, Henry William Frederick Albert, First Duke of

Secret. Diary of the tour of Lieut. – General His Royal Highness the Duke of Gloucester, K.G., K.T., K.P., G.C.M.G., G.C.V.O., in India and Ceylon – June-July 1942.

A detailed record of a hectic five-week tour visiting seven Indian provinces, three Princely States, and Ceylon – from the Khyber Pass to Calcutta, Lahore to Trincomalee. Title-wording taken from cover.

During World War II Prince Henry, third son of King George V, undertook several morale-boosting visits to British troops, this being one of them: "It was considered that, coming straight from contact with Indian troops in the Middle East, his visit would have an excellent effect on the fighting forces in India and their classes from which they are enlisted. It would also gratify the Princes, and civil defence workers, and supporters of the war effort in India generally". Ironically Mahatma Gandhi's 'Quit India' movement would be launched just one month after the Prince's departure.

This copy is from the library of Walter Henry John Christie CSI, CIE, OBE 1905-1983, a British colonial civil servant who played a key part in the transfer to independence of India and provided administrative continuity after independence. At the time of this visit he was a secretary to the Viceroy, Lord Linlithgow.



[1942] [New Delhi] First edition. 4to, pp.[4], 29, [3], 21, [3], 1 folding map.

Contemporary full morocco, gilt ornamented. With manuscript ownership inscription, "W H J Christie". [No copy in COPAC.]

1943: Anti-Congress Propaganda at the End of the Raj

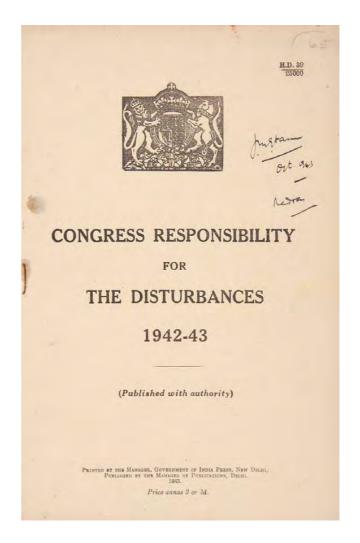
[Government of India]

Congress responsibility for the disturbances, **1942-43.** (Published with authority).

The Indian National Congress believed that Britain had dragged India into war without the Indian people's consent, and rejected the offer made by the British government mission led by Sir Stafford Cripps, of progressive devolution in return for full support for the war effort. On 14th July 1942 Congress passed a resolution demanding complete independence, warning that rejection would be followed by a mass campaign of non-violent civil disobedience. When Gandhi launched the 'Quit India' movement on 8th August, he and other Congress leaders were arrested, and large-scale acts of violence were perpetrated against railway stations, telegraph offices and other government buildings.

This booklet aimed to show that Congress' insistence on non-violence was a sham, and that these acts of sabotage were a deliberate act of Congress policy, by quoting from Gandhi's own articles in his newspaper, *Harijan*, as well as Congress resolutions. The preface was written by Sir George Richard Frederick Tottenham, Additional Secretary to the Government of India Home Department.

Two versions were issued: a shorter one comprising the main text only and a longer version quoting all the source materials used to justify the indictments made in the main text. Both are present here.



1946: A Comprehensive Illustrated Study Of the Hindu Temple

Kramrisch, Stella.

The Hindu Temple.

Photographs by Raymond Burnier.

C tella Kramrisch, 1896-1993, was an authority on Indian art and Hindu mythology. She grew up in Austria and trained as a ballet dancer. As a young girl she came across a translation of the Bhagavadgita and discovered her calling: "I was so impressed it took my breath away." She enrolled at the University of Vienna to study Indian art, Sanskrit, anthropology and Indian philosophy under Joseph Strzygowski, earning her doctorate in 1919. Hearing her speak at one of the three lectures she gave at Oxford that year, Rabindranath Tagore invited her to teach at Santiniketan. She was appointed professor of Indian art at the University of Calcutta in 1924, where she taught until 1950. She then moved to the United States to become professor of South Asian art at the University of Pennsylvania and curator of Indian art at the Philadelphia Museum of Art where she produced a series of outstanding exhibitions.

"Stella Kramrisch's great 'The Hindu Temple'...remains by far the most important study of the temple in all its aspects, in all periods. In its comprehensiveness and its inspired exposition of the conceptual basis of the temple and its sculpture...her book is one of the intellectual monuments of our time."

J.C. Harle, *The Art and Architecture of the Indian Subcontinent* (1986).

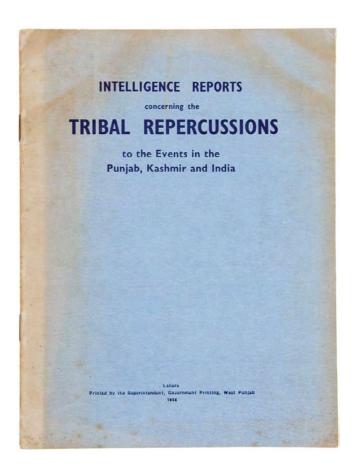


1948: The Horrors of Partition

Intelligence reports concerning the tribal repercussions to the events in the Punjab, Kashmir and India.

powerful indictment, if focusing on one side only, of the horrific inter-communal killings and ethnic cleansing that took place in the Indo-Pakistan borderlands at the time of Partition. The opening words of the foreword are stark: "In the year 1947, between half a million and one million Muslims – men, women and children – were murdered in the Punjab and Kashmir State by Hindus and Sikhs. Five million of those who escaped these genocidal massacres were chased out of their home." There are equally harrowing accounts of the mass killings of Hindus and Sikhs at the hands of Muslims as they tried to flee to the territory of 'new' India.

This booklet from the fledgling Government of Pakistan, one of a series of five describing the planning of acts of terror against Muslims, lays the blame squarely on the Sikh Akal Fauj ("Army of God") and the Hindu Rashtriya Svayamsevak Sangh ("National Volunteer Organisation").



1949: The First Indian "Photo-Book" Designed by Satyajit Ray

Janah, Sunil.

The Second Creature.

64 photographs. Foreword by Kim Christen.

The first and only "photo-book" by one of India's foremost photographers, designed by his friend Satyajit Ray.

Sunil Janah, born in Assam in 1918, recorded the struggle against colonialism and the emergence of independent India after 1947 in his photographs. He first came to prominence in 1943 with his pictures of the Bengal Famine which convey the full horror of the famine without compromising the dignity of those who suffered. He went on to document the Independence movement and Partition, capturing both historic moments in the lives of the leaders, Gandhi, Nehru and Jinnah, and the mass movements of the period, in sensitive and moving studies of individual participants as well as panoramic and often breathtaking images of his people on the march.

After independence he turned to his first love, the common, mainly rural, peoples of India, photographing the richness and vitality of their lives. Janah became interested in India's tribal people, an interest sustained by his friendship with Verrier Elwin who worked amongst them. His photographs of people living in remote hills and forests are, arguably, amongst his most remarkable.

With this book Janah presented his photographs of women, "from the poorest masses of India ... Even in the midst of ... famines, epidemics and slum conditions ... a 'pretty girl' is difficult to resist. I have photographed her because she represents the youth, charm and vitality which are not yet quite destroyed in such a people, and which appear as irrepressibly as the hunger I had gone to portray. She can be as gay as anyone would like her to be



and she is bright enough, beautiful and sensual enough to inspire her men to live".

Satyajit Ray began his career as a designer and soon became involved with Signet Press, the new publishing house founded by D.K. Gupta. He was asked to create cover designs for Gupta's publications and was given complete artistic freedom. Ray designed covers for many books including Corbett's *Maneaters of Kumaon*, and Jawaharlal Nehru's *Discovery of India*. He also worked on a children's version of *Pather Panchali*, the classic Bengali novel by Bibhutibhushan Bandopadhyay, renamed as *Am Antir Bhepu* (The mango-seed whistle). Ray was deeply influenced by this work, which was to become the subject of his first film. He illustrated the book as well as designing the cover; many of his illustrations later found their place as shots in his groundbreaking film.



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